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FOR CHRIST AND THE CHURCH

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The Golden Jubilee of Trinity Church, San Jose

Trinity Parish celebrated its golden jubilee marking the completion of the first half century of its existence in San Jose, during the week beginning Wednesday, November 29th, and continuing to Wednesday, December 6th, 1911.

This jubilee celebration took the form of a series of services in the church, and social events in the parish house, which enlisted the interest and co-operation of every man, woman and child in the parish.

Over two thousand invitations were issued, and the different affairs were attended beside parishioners, by a large number of prominent people of the city.

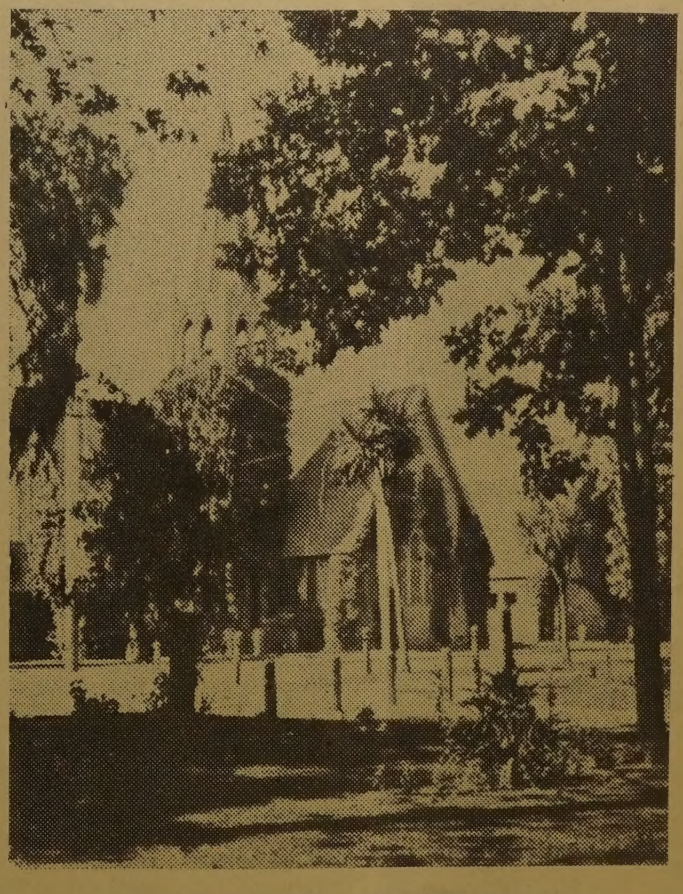
Wednesday morning was marked by the observance of a long standing custom in the parish, which was accentuated by the jubilee spirit—the custom of sending Thanksgiving boxes of food, fruit and vegetables to the needy of the parish. Under the able management of Mrs. Margaret Ogier and Mrs. Mary Snook, thirty families received large boxes packed to overflowing and decorated with holiday berries and greens.

An impressive dedicatory service was held over these offerings and young boys of Trinity under the leadership of Roy Field distributed the boxes with their Thanksgiving cheer.

The ladies serving on this committee were: Mrs. Margaret Ogier, Mrs. Mary Snook, Mrs. Z. O. Field, Mrs. R. R. Syer, Mrs. Alice Collins, Mrs. Theo Brower, Mrs. Steele, Miss Mary Branham, Miss M. L. Prosens, Miss Emma Thomas, Mrs. W. H. Henderson, Mrs. H. M. Billings, Mrs. H. F. Oetkin, Mrs. W. F. Parker, Mrs. Theo Brower, Mrs. R. Caldwell, Mrs. Charles Chace, Mrs. Hattie Branham, Mrs. Dagneau, Masters Roy Thompson, Harold Morris, Delos Mansfield, and Messrs. Roy . Field, Logan Vestal and Henry Matthews.

Thanksgiving Day opened with a special communion service for men at 7:30 under the auspices of the Brotherhood of St. Andrew.

The Thanksgiving service began at 10:30 and was two-fold in its purpose—that of returning a blessing for the bounteous harvest of the past year, and the commemoration of the birth of Trinity Church.



TRINITY CHURCH AS IT APPEARS TODAY.

The sacred edifice was simply decorated with large yellow and superb white chrysanthemums, and the beautiful Thanksgiving service was followed, while the large vested choir of men and boys rendered the special Psalms, the Benedicite, the Jubilate, the anthem, "O Lord how

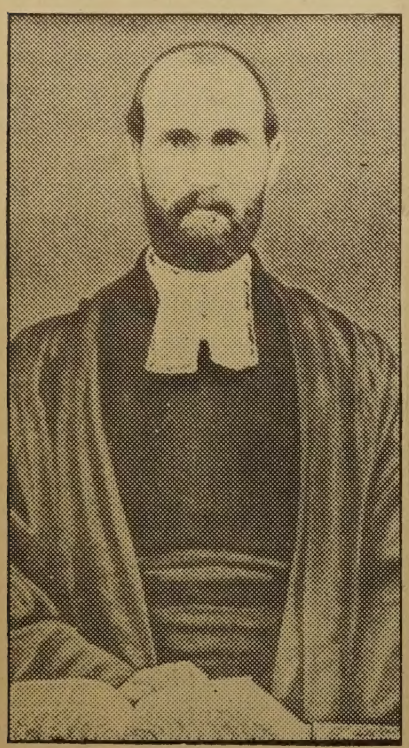
Pacific School of Religion

manifold are Thy Works" and appropriate hymns for Thanksgiving and St. Andrew's day.

Taking for his text I Thessalonians III:9, "For what thanks can we render to God," the young rector, the Rev. Halsey Werlein, Jr., preached his first Thanksgiving sermon on the Pacific Coast. He reviewed the past, paused in the present and looked into the future so full of hope for Trinity, the diocese, the nation and the world, giving thanks for what had been accomplished and the great promise of fulfillment yet to come. Mr. Werlein stirred the hearts of his congregation with the power and might of his eloquence.

Friday, December the first, was devoted to the women of the parish and the following program was carried out:

7:30 a. m.—Celebration of the Holy Communion, for women.
9:00 a. m.—Morning Prayer.
9:30 a. m.—Meditation.
10:30 a. m.—Litany.
11:00 a. m.—Meditation.
12:00 m.—Lunch in the parish house.



REV. SYLVESTER ETHERIDGE,
Founder of Trinity Parish.

1:00 to 4:00 p. m.—Meditations and Prayers.

The services were led by the rector, assisted by the Rev. George W. Foote, Rector Emeritus.

A large number of women were in attendance throughout the day and the spiritual influence of the solemn services was deeply felt.

A simple lunch of hot coffee, tea and sandwiches was quietly served in the parish house during the hour of noon, all women of the congregation being welcomed by a committee of the Guild, Mrs. H. M. Billings and Mrs. A. Hale being in charge, assisted by Mrs. Fred Ross, Mrs. Wilbur Edwards, Mrs. Bert Goldsmith, Mrs. Ida May Carpenter, Mrs. Anna L. Dagneau, Mrs. L. W. Holman, Mrs. Charles Chace, the Misses M. L. Prosens, Lilian Ball, Florence Hun, Mary Elise Marshall.

On Friday evening the solemn memorial service was held in honor of the founders, benefactors and sustainers of the parish during the fifty years of its life. The music was prepared especially for the occasion by Mr. Urmy and as rendered by the vested choir was particularly impressive. The memorial address was delivered by the rector, in the course of which he paid loving tribute to the departed rectors, vestrymen and benefactors of the parish during the half century of its history, and affectionate and glowing eulogy to the Rev. George W. Foote, Rector Emeritus, who was present in the chancel, and who was most deeply affected by the address and by the occasion. Mr. Werlein also gave an interesting account of the life of the parish from its founding down to the present day. The first meeting was held in 1860, and the parish was formally organized under the name of Trinity in 1861 with the Rev. Sylvester S. Etheridge as rector, organist and chorister. During his administration, which ended with his death in 1864, there were 67 communicants, 84 baptisms, 35 marriages solemnized and 36 burials. A house of worship was erected amid fields of waving mustard on the present site, the corner of Second and St. John Streets, and services were held in it on Advent Sunday, 1863. The body of Mr. Etheridge was lovingly laid to rest under the south transept during the following year and is marked by a memorial tablet placed by the parishioners. The beautiful stained glass windows through which the sunlight streams today were brought from New York around the Horn, as was also the organ. A pipe organ in these days was really a great curiosity and its arrival aroused much interest in the community.

The Rev. T. A. Hyland, the Rev. Dinsmore D. Chapin (still living), the Rev. H. Messinger, the Rev. George W. Foote (now Rector Emeritus), the Rev. Edward Pidsley, the Rev. George H. Jenks, the Rev. John B. Wakefield, D. D. (first Rector Emeritus), the Rev. Burr Miller Weeden, the Rev. C. H. Mockridge (still living) and the Rev. J. Wilmer Gresham (Dean of the Pro-Cathedral) were the rectors intervening between the Rev. Mr. Etheridge and the present rector, and the church today occupies a position of prominence and influence in the diocese little dreamed of at the time of its organization.

The church building was enlarged to its present form and capacity in 1876, during the Rev. George W. Foote's rectorate, and slips of the ivy which today so gracefully entwine about it were brought from Melrose Abbey and planted by James R. Lowe, Sr. The rectory was also built while Mr. Foote was in charge, much of it with his own hands.

The chime of bells was purchased with the offerings of the Sunday School pupils and rang out for the first time in 1879.

In 1883 Mr. C. T. Urmy was chosen as choir master and has devoted his time, energy and thought to this work ever since.

Mr. Foote was rector for fourteen years and has taken charge many times since when the church was without a leader.

The Rev. John B. Wakefield came to San Jose in 1884 and was the beloved and faithful minister to the people for fifteen years, performing some sacred office of the church for over two thousand people.

The church and its furnishings were greatly improved and added to by the efforts of Dr. Wakefield, assisted by his noble wife and daughter who did much to educate the people in affection for and duty to the church, and many beautiful gifts were presented as Easter and Christmas offerings. Bible classes and Guilds were organized and the social life of the parish was full of activity.

The present Woman's Guild was organized in September, 1899, and has ever since been a wonderful power in the parish.

While Dr. Wakefield was in charge, the vested choir of men and boys was organized, adding so much to the services of the church. Since that time scores of boys and men have been led to become communicants through the influence and churchmanship of the well-beloved choir master.

In 1904 Trinity became possessed of two missions—what now is Christ Church, and the Mission of St. Andrew in East San Jose.

Never was warmer response given to a rector than that afforded the Rev. J. Wilmer Gresham during the six years of his rectorship, and the church waxed strong both spiritually and financially.

The popular five o'clock vesper service was inaugurated and a boys' club room built and furnished. Numerous gifts were bestowed to add to the comfort of the congregation, and to the beautifying of the church and for use in its services.

Through Mr. Gresham's generosity, Trinity was thrown open in 1906, when San Francisco suffered her great disaster, and used as relief headquarters, hundreds

REV. HALSEY WERLEIN, JR.,
Present Rector of Trinity Church.

of stricken refugees were fed clothed and even housed in the building.

Although the Rev. Halsey Werlein, Jr., has been administering the affairs of Trinity but a few months, he has already won the hearts of the people, and every member of the congregation feels that an era of unprecedented spiritual and material prosperity awaits his efforts.

He has inspired the members of his parisn to renewed activity and he has entered upon his work with a heartiness that seems destined to bear rich fruit.

Already a new mission has been added to Trinity, that of St. Thomas in Sunnyvale. This has been accomplished through the earnest, faithful work of Mr. C. T. Urmy, who met the church people there, first in September. So rich has been the result that the mission was formally organized on Sunday afternoon, December 17th, and the people are determined to have a chapel of their own within the coming year.

It was Mr. Werlein who conceived the idea of celebrating Trinity's golden jubilee and he, together with the Guild presi-

dent, formulated the plan which has been so successfully carried out.

On Saturday afternoon, December 2d, the children of Trinity, Christ Church and St. Andrew's Mission gathered together to celebrate Trinity's birthday. The hall was decked with flowers and hundreds of children were entertained by the young ladies of St. Mary's Guild, Miss Eunice Gray, president.

There were songs by the little tots under the leadership of Mrs. George Wakefield, the story of Trinity by the rector, and the playing of merry games.

Everywhere happy, sweet, smiling faces and light hearts! The Bishop and Mrs. Nichols, the rector, and the Rev. George Wright with Mrs. O. N. Wright, were interested spectators, also a large number of adults of the parish.

The bishop addressed the children, reminding them of the importance of the occasion in their lives, and then the children were marshalled into line and two by two formed a long procession led by Fred Koppel, drummer, and Marvin Parks, standard bearer. Then came the beautifully decorated birthday cake, towering high, glowing with fifty golden candles and borne by four boys—Clarence Dorsey of Christ Church, Cornelius Mitchell, Edgar Randall and Jack Stuart. After them came the hundreds of children. Around the church, past the rectory and finally back to the parish house the long procession wended its way, and no prettier sight than this has ever been seen on the streets of San Jose.

The cutting of the cake and its distribution to the eager waiting throng was an interesting ceremony, and with the serving of ice cream the party was over.

The reception in which the social side of the golden jubilee of Trinity Church culminated Saturday evening, December 2d, was the most brilliant and probably the largest affair of its kind ever held in San Jose. Honored with the presence of the highest church dignitaries, and a large number of both clergy and laity now, or formerly officially connected with the parish, beautiful in its spirit, rich in its memories and significance, attended by many hundreds of guests and graced with fair hostesses, music flowers and ample hospitality.

The reception was given by the Woman's Guild to the whole parish and was held in the parish house which was gorgeously decorated for the occasion, under the supervision of Miss Frances Schallenberger, assisted by Mrs. Fred Ross, Mrs. B. Goldsmith, Miss Florence Clayton, Miss Virginia Williams, Miss Mamie Newton, Miss Eliza Wright, Miss Madeline Williams, Miss Lilian Williams, Miss Mary Branham, Mrs. S. P. Reed and Mrs. Alex Wright, Mr. Barston Richmond, Mr. Thomas Townsend, Mr. Neil Petree and Mr. Lawrence Wright.

Golden chrysanthemums were the dominant flower and a classic garden effect was obtained by simple lines, pillars and baskets of flowers. The ceiling was smilax covered, crossing in straight lines. The walls were banked with feathery bamboo and everywhere hung brass cornicopias full of golden blossoms. Pillars and a raillery of green interspersed with huge baskets of ferns and chrysanthemums divided the large room—the receiving line occupying one half and the orchestra and birthday cake, the other. The Sunday School rooms beyond were thrown into one, decorated with the brilliant wild cherry, and utilized as the refreshment room.

Mr. C. T. Urmy and Dr. P. C. Hartman were masters of ceremony and under their careful management the affair was a perfect success.

The guests were greeted at the door by Mrs. John E. Richards, president of the Guild, by Mrs. Margaret Ogier, vice-president, and by Mrs. J. V. Haley, chairman of the social chapter.

In the receiving line were the Right Rev. Bishop William Ford Nichols and Mrs. Nichols; the Dean and Mrs. J. Wilmer Gresham; Rector Emeritus, the Rev. George W. Foote and Mrs. Foote; the Rector, the Rev. Halsey Werlein, Jr., and Mrs. Werlein; two of the four living founders of the church, Mrs. Mary Snook and Mrs. Hardy Gregory; Mrs. E. H. McCollister, of Santa Cruz; the Rev. Frank Murgotten, the Rev. George H. B. Wright and Mrs. O. M. Wright of San Francisco, Miss Hannah Wakefield, the Rev. Henry Foote of Santa Clara.

Present vestrymen and wives: Mr. and Mrs. A. S. Bacon, Mr. and Mrs. Melville Waite, Mr. and Mrs. George Wakefield, Mr. and Mrs. Harold Morris, Mr. and Mrs. George D. Worswick, Mr. George Rodgers and Mr. J. B. Roberts.

Former vestrymen: Mr. S. H. Wagener, Mr. Byron Rhodes of Berkeley, Mr. and Mrs. C. A. Merritt, Mr. and Mrs. J. Q. A. Ballow, Mr. and Mrs. Owen Richardson.

Widows of former vestrymen: Mrs. A. S. Kittredge and Mrs. P. O. Minor.

Also the following who have belonged to Trinity since its earliest days: Major and Mrs. W. B. Hardy, Mrs. Soderer, Miss Emma Thomas, Mrs. Merritt, Mrs. Alice Collins, Mrs. James Lendrum and Mrs. Davis.

The beautiful birthday cake was the gift of Mrs. John L. Benepee and was an immense forty-pound fruit cake symbolically decorated. Fifty bright candles burned upon it, and a golden cross lay across the center. Purple violets emblematic of the Advent season and golden poppies for the jubilee enwreathed its sides.

Bishop and Mrs. Nichols officially cut the cake early in the evening and Dr. and Mrs. Benepee, assisted by Mrs. Miriam Richmond, Mrs. Stella Moon, Mrs. H. F. Oetkin, Mrs. Gus Lion, Mrs. W. E. Blauer and Miss Hortense Lion, cut and distributed a piece of this precious confection to every one of the hundreds present. Mrs. George Rogers, president of the Woman's Auxiliary, Miss Mary Branham, Miss Frances Schallenberger and Dr. Schallenberger assisted in caring for the guests.

Mrs. William Beggs gracefully presided over the punch room. Delicious golden punch and wafers were served from four tables in charge of Mrs. M. J. Therien, assisted by Mrs. Fred Ross, Mr. Bert Goldsmith and Mrs. Wilbur Edwards; Mrs. F. A. Dew, assisted by the Misses Clara Berg, Helen Dew and Ruth Chace; Mrs. Alex

REV. HALSEY WERLEIN, JR., RECTOR, WITH A GROUP OF LADIES IN ATTENDANCE UPON THE JUBILEE MEETINGS.

Wright, presided at the third table, with the Misses Adelaide Waite, Naomi Green and Grace Wright as her helpers; while the fourth was in charge of Mrs. Victor Challen, with three young ladies from Christ Church as her graceful aides—the Misses Eva Prindle, Elizabeth Brown and Clara Bassett.

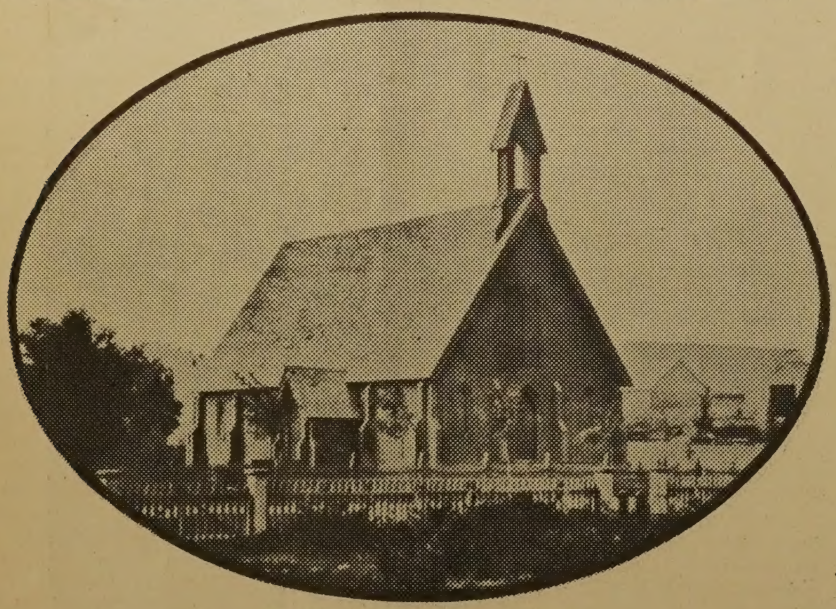
The register in which the visitors inscribed their names on this significant occasion was in charge of Mr. Don Richards and Mr. Darrell Chace.

The men's coat room was in the care of young boys—Ellis Wooley, Masters Stackhouse, Sidney Morris, Raymond Prosens Fred Wooley and Lawrence Wright; while four sweet young girls cared for that of the ladies—the Misses Dorothy Wallace, Vera Thomas, Mary Elise Marshall and Elizabeth Wright.

The helpful part taken by the young people in the reception was very much appreciated by the hostess Guild and was one of its most pleasant features, and in fact during the whole celebration the helpful spirit of the young people was very much in evidence.

The reunion of the older members of the parish, many of whom came from a distance, was another notable and pleasing feature.

On the walls, too, hung pictures of the Rev. Mr. Etheridge, the first rector, and



TRINITY CHURCH IN 1863.

a fine portrait of the Rev. J. B. Wakefield, D. D., for so many years the beloved rector and rector emeritus of the parish, the likeness being so true to life that the familiar benediction seemed almost to tremble on his lips—"The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace both now and evermore."

There lived again, also, in thought and memory many departed ones, their gracious presence being once more felt in those hours of greeting and reunion.

Jubilee Sunday at Trinity Church is a day that will long be remembered by the members of the parish, as on this day were celebrated the crowning spiritual features of the week—the corporate communion of the members of the church and the confirmation of a large class. A number of the class are prominent professional men of the city.

Bishop Nichols took the leading part throughout the day, the sermon at both morning and evening services being delivered by him. In addressing the class, he said that it gave him great pleasure to receive this anniversary class in Trinity Church, with the work of which he has been connected for twenty-two years, having had under his care six of its nine rectors.

The bishop during the course of the address said: "All these things, however, are of secondary importance, as the spiritual note marks the real significance of the anniversary. We have prayed today to be clothed with the armor of light which from the early beginning of the church has been a symbol of the various steps in the Christian life. So I pray that you may always be clothed with the light and rejoice in the fact that you have the protection of the Church thrown about you. May it be a guiding influence through the puzzles, the confusions, the doubts and the fears of life, and when the last gloom shall have fallen over you, be the light which leads through the dark valley of death.

"In the Mosque at Constantinople, when the light of day is shut out there gleams nothing but the crescent, the symbol of another religion, but when the sunshine is allowed to fall within the darkened walls, it brings before the vision a beautiful pictures of the Christ, placed there when the Mosque was a temple of Christian worship. So the soul which has forgotten the Bible, the Church with its Christian teachings is shrouded in darkness. Only when the true light shines into the soul is the Christ revealed in the lives of men."

The bishop spoke of the appropriateness of the occasion to those who were confirmed on Advent Sunday. He urged them to follow closely the teachings of Jesus, and if this be done, the jubilee would have much more than a secondary meaning for them.

In closing, he congratulated the parish as a whole upon the excellent advancement made in the fifty years of its history and prophesied an unprecedented growth in the future.

The music on Jubilee Sunday was particularly fine and was sung by the vested choir, composed of the following boys and men:

Masters Jack Stuart, Cornelius Mitchell, George Center, John Yolland, Edgar Randall, Earl Jones, Julius Smith, Norman Richards, Hoskin Shain, Clarence Ogilvie, Harold Marshman, Harry Putnam and Melvin Haley; Mr. W. J. Hayward, Mr. Fred Beck, Dr. H. S. Chandler, Dr. P. C. Hartman, Mr. S. P. Reed, Mr. Ed. Bernhardt, Mr. George Bernhardt, Mr. E. R. Burtner, Mr. Logan Vestal and Mr. Leonard Kendall; Mr. C. T. Urmy, choir master.

The Processional Hymn was "Rejoice Ye Pure of Heart; the communion service was by Athoe and the Jubilee anthem was, "O Pray for the Peace of Jerusalem," by James Knox; the Retrocessional, "O God Our Help in Ages Past."

While the men's jubilee dinner was scheduled to take place on Monday evening, December 2d, it was postponed to the following Wednesday evening so as not to interfere with the charitable purposes of one of the local philanthropic organizations. The dinner was given by the Woman's Guild to the men of the parish and marked the closing event of Trinity's jubilee, and the opening of a golden era for the Episcopal Church in San Jose. For at the close of the banquet a resolution was unanimously adopted that the men of the parish reorganize the finances of the church by making a determined effort to increase the activities of the parish and place the church on a business footing, by devoting time and means to the work, and by subscribing to the funds on a weekly basis.

Close to two hundred men gathered in the beautifully decorated hall around the laden tables, and did full justice to the splendid repast.

The cuisine was par excellence and the serving, perfect. Judge John E. Richards was toastmaster and presided in his usual dignified, impressive manner. He first proposed a rising vote of thanks to the Woman's Guild, especially Mrs. H. F. Oetkin, chairman of the committee in charge of the dinner, and to Mrs. Miriam Richmond, her first assistant. He called on Major Hardy to respond to the toast, "Retrospect and Prospect." Major Hardy was eloquent in the extreme and stirred the hearts of the men as he called to them to let their beloved church be set as on a hill—a light to all men round about, shining forth in the power and achievement of its glorious past and its still brighter future.

"The Man's Part in the Church's Future," was the toast given by the Rev. Mr. Cambridge of San Mateo, and was a fine, strong effort, winning the admiration and affection of every man present with his frank and charming personality.

Judge Richards then called upon the rector, Mr. Werlein, to give the message just received from the Rev. J. Wilmer Gresham who was unable to be present. Mr. Werlein was greeted with round after round of applause, as the men with one accord rose to their feet at his name. When quiet had been restored, he made a stirring address, paying first a fine tribute to Dean Gresham, and then appealed to the men to help him to achieve great things for the church in the years to come. All present were greatly impressed with the power and might of the new rector of Trinity Church.

R. M. Armstrong of San Francisco, responding to the toast made a forceful address demonstrating the great need of placing the parish organization on a business footing. He was fortified with statistics from which there was no escape and declared to the men that it was their duty to fulfill the supreme command of Christ by helping to do their share towards the preaching of the Gospel in every corner of the earth.

"The World's Need of the Church," was responded to by the Rev. D. Charles Gardner who, after complimenting Trinity on its jubilee and great attainment, spoke to his subject with great earnestness, holding the attention of every person present and winning favor for the cause of the church.

The Right Rev. William Ford Nichols, D. D., the beloved Bishop of the Diocese, was given the subject, "The Church's Need of the World." The key-note of his talk was the Golden Rule with the golden person behind the rule, filled with the Divine spirit. He demonstrated how agitation of the Golden Rule was turning the world toward the Bible, prayer, Church and the pulpit; of the Church's being ready and open to receive all, and of the Church's sending out to the world Jesus Christ, the Saviour of the world.

Mrs. F. H. Oetkin, the manager of the men's dinner, showed herself to be possessed of unusual executive ability. She was ably assisted by Mrs. Miriam Richmond and thirty ladies of the Guild who, gowned in white and with yellow chrysanthemums in their hair, served the tables, which were beautifully set and decorated by Miss Florence Clayton and Mrs. Dr. Benepee.

Those assisting, besides those already mentioned were:

Mrs. J. H. Nichols, Mrs. Margaret Ogier, Mrs. Wilbur Edwards, Mrs. Holman, Mrs. L. Burns, Mrs. Ida May Carpenter, Mrs. C. A. Merritt, Mrs. F. M. Temple, Mrs. F. A. Luederrmann, Mrs. W. W. Green, Mrs. Z. O. Field, Mrs. Alex Wright, Mrs. Sanford Bacon, Mrs. J. V. Haley, Mrs. W. H. Henderson, Mrs. F. L. Thomas, Mrs. H. M. Billings, Mrs. Halsey Werlein, Jr., Mrs. E. H. McCollister, Mrs. L. E. Petree, Mrs. A. Stackhouse, Mrs. Victor Challen, Mrs. D. Lemon, Mrs. J. Dew, Mrs. William Beggs, Mrs. Bert Goldsmith, Mrs. J. E. Richards, the Misses Clara Berg, Joan Dees, Emma Thomas, Jean and Madeline Williams, Mary Branham, Ella Plate, Harriet Lorimer, Miss Phelps and Kathleen Whiting.

The committee of men in charge of the dinner were: H. S. Morris, J. E. Richards, George Rodgers and S. A. McNear.

The following list contains the names of men present:

John E. Richards, Halsey Werlein, Jr., D. Charles Gardner, G. F. Wakefield, Henry L. Foote, A. L. Mitchell, A. S. Bacon, M. M. Waite, Edward Darlow, William Gussefeld, L. E. Petree, Charles A. Merritt, Victor Challen, Joseph Therien, J. Mautten, Raymond Proseus, J. A. Chase, Wilbur J. Edwards, W. A. McDonald, Sanford Bacon, T. P. Spiers, D. B. Spiers, W. A. Courtenay, J. R. Bailey, Russell T. Richmond, Hall S. Schrader, William Paull, Delos Mansfield, Percy S. Dodd, Phil Beggs, S. M. Dodson, H. W. Yolland, Henry French, C. J. Cromarty, F. L. Arguello, J. B. Roberts, F. W. Gross, Roy Field, Louis Hansen, W. C. Holbrook, C. L. Holbrook, Herbert L. Hunn, Bernard Vicars, Dr. William Simpson, Frank P. Barker, Robert R. Syer, Charles H. Brundage, A. G. Du Brutz, H. S. Kittridge, S. F. Bennett, Charles G. Hayward, Wallace J. Hall, George Green, Harold S. Morris, F. B. Brown, Joseph Millard, Byron Millard, George Keffel, J. C. Woodward, J. D. Chace, H. J. Kennedy, G. U. Lenz, C. A. Dorsey, George W. Mott, L. A. Nino, W. H. Tonkin, F. A. Lueddemann, Morgan Miles, F. L. Machefert, Paul G. Sweetser, Edgar J. Hall, Albert W. Woolley, Fred Woolley, Charles B. Hermandez, Ray Herold, Chester Herold, M. R. Trace, W. W. Reed, H. A. Blanchard, William Binder, I. A. Latta, Fred Lawrence Foster, W. Trinkler, J. H. Bone, Alex Sherriffs, Joseph D. Malloy, James Gillon, Arthur Payne, Paul S. Williams, S. H. Wagener, W. C. Lean, A. A. Hapgood, M. A. Boulware, W. A. Ney, John H. McGehee, H. M. Sparks, Hugh A. Leigh, J. Maxwell Heron, George R. Greenlee, C. E. Greenlee, C. A. Greenlee, Leslie C. Kelley, Victor R. Muller, Thomas Muller, W. F. Hayward, W. J. Hayward, C. H. Hayward, Fred Whiting, Will M. Beggs, W. W. Thompson, R. E. G. Morris, R. D. Tweedie, S. A. McNear, H. M. Billings, Henry Wendt, Dudley Wendt, F. E. Greatwood, Henry G. Vent, George Rodgers, G. W. Worthen, Henry W. Gaw, Theodore Storm, A. C. Darby, R. Ryan Rorke, C. E. Randall, William F. Nichols, Walter H. Cambridge, R. W. J. Armstrong, W. B. Hardy, E. H. McCollister, Ernest F. Otto, George W. Foote, Alex P. Murgotten, Frank Willard Kimball, J. F. Kenyon, Alex M. Wright, W. P. Zarcone, E. P. Lion, A. E. Holmes, John L. Benepee, C. W. Janes, Edwin Sidney Williams, B. W. Borchers, J. V. Haley, F. H. Richardson, J. F. Campbell, Clarence Urmy, John W. French, Fred Beck, P. C. Hartman, G. Edw. Barnhardt, Edwin B. Burtner, Logan Vestal, H. S. Chandler, Samuel P. Reed, G. Barstow Richmond, H. Nelson French, Hugh Rodgers, George Bryant, Reginald Laughlin, Neil Petree, Hillman Luedeman, Thomas H. Townsend, Howard Trost, Sewall S. Brown, George Graham, George Leigh, W. Lawrence Wright, Ellis H. S. Woolley, Thomas Wright.

M. W. R.

Messages of Hope

By Eugene Block.

When Christmas morning broke over the penitentiaries in America, there would have been little to remind the unfortunate inmates of Yuletide, had not each of the thousands of prisoners been the recipient of a personal letter of cheer and encouragement written by philanthropic, loving women.

The epistles came from The Prison Mission, an organization of London women who strive to appeal to the hearts of prisoners by conveying to them personal messages of hope and advice on Christmas.

Throughout the year these women, making their headquarters at No. 22 Albert Square, Clapham Road, London, write thousands of letters for Christmas distribution. When the Yuletide season draws near, the communications are sent in great bundles to every large city in America for distribution in the penitentiaries on Christmas morn.

So while the free world was filled with cheer on Christmas morning and those who had not tasted of the bitterness of prison life were exchanging gifts, thousands of prisoners were finding consolation and encouragement in the personal letters sent to them. There were no mail carriers to deliver the epistles nor visitors to speak a word of good cheer, but uniformed guards carrying loaded weapons, passed back and forth along the long tiers in hundreds of prisons in the land, and handed to each and every inmate, a letter.

The Christmas letters distributed by The Prison Mission have proved to be a great solace to the unfortunate men and women to whom they are written. Coming as they do on the day of all days when the prisoner feels his shame and disgrace more than at any other time, they appeal to his finer senses and instill hope and courage in his heart.

No letter is less than four pages in length and no writer knows to whom she is writing. The writer signs only with her initials. A letter may go to a most desperate outlaw or it may be handed to an offender who has fallen because of circumstance and is full of repentance. There is no distinction made by the distributers. The writers do not consider to whom they are writing. They address the prisoners merely as unfortunate brethren, as children of God.

Mingled with the words of counsel and hope expressed in the letters are quotations from the Bible. And to make the epistles more attractive, the writers fasten pressed flowers to the top of their note paper. "A Christmas Letter to You —From Mrs. Meredith's Mission" is the address appearing on each envelope.

The Prison Mission was founded by the late Mrs. Meredith while the late Miss Lloyd was co-foundress. Miss E. Penrose at present is honorary secretary, while Miss E. C. L'Estrange acts as general secretary.

A fair sample of the encouraging letters sent out by these sympathetic, well-meaning London women can be had by one of the epistles sent to a California penitentiary last Yuletide. It reads:

"Dear Friend: All over the Christian world today friends are wishing each other a happy Christmas, and as I want to make sure you are not forgotten, I am writing to wish you the old, old wish, and though you may be far away from those you love, I would remind you of One who loved you so much that He sent His only Son to die for you. 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.'—John 3:16.

"Have you ever heard of the story of the little shepherd boy and the 23d Psalm?

"A gentleman was once visiting the Highlands of Scotland. One day when out walking he came across a little shepherd boy minding some sheep, he talked to him about the Good Shepherd and, taking his little hand in his he spelt out on his fingers those five words, 'The Lord is my Shepherd'—Psalm 231. And he told the boy when he came to the word 'my' to hold his fourth finger tightly to remind him that Jesus was his own Shepherd Who loved him and would take care of him. Some time afterward the gentleman was again in those parts, and on asking the villagers about his little friend, they told him how one night he was frozen to death holding his fourth finger.

"Perhaps you know the Lord Jesus as your Saviour, and you can say 'My Shepherd,' or perhaps you are like the one sheep which was lost (Luke 15:3-7). If so, Jesus is even now by this letter calling you to come to Him. Remember, 'All we, like sheep, have gone astray, and the Lord hath laid on Him, Jesus, the iniquity of us all. 'My sheep hear My voice and I know them, and they follow Me and I give unto them eternal life, and they shall never perish'—John 27:28. 'I am the Good Shepherd; the Good Shepherd giveth His life for the sheep'—John 11.

"If you can truly say these lines, you will then have a really happy Christmas.

"Jesus my Shepherd is.

'Twas He that loved my soul;
'Twas He that washed me in His blood;
'Twas He that made me whole.

"Your sincere friend, F. F."

Some World Circuit Saunterings

IV.

Athens.

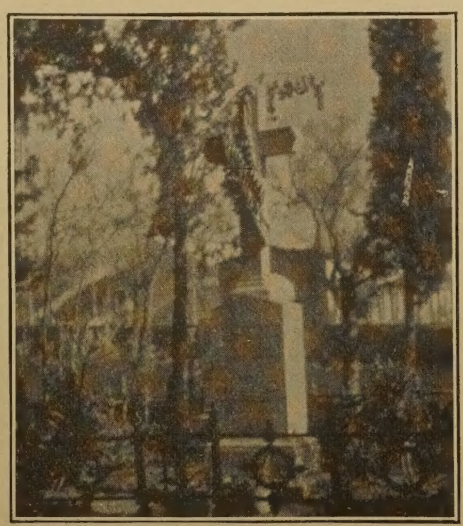
"Exceedingly tossed with a tempest" was our small steamer in the same part of the sea as St. Paul, though fortunately with no apparent danger of a shipwreck as we journeyed from Naples to Piraeus, the port of Athens. And we saw the Rhegium (Reggio) he mentions, and other well-known points, Stromboli with the vapor overhanging its cone, the Lipori islands, Scylla and Charybdis—since the use of steam really not at all difficult to "steer between" and so practically "out of commission" as a modern simile—Messini with its earthquake ruins still so much in evidence, and Catania where we stopped and where the clouds lifted to afford us an excellent sunset view of Aetna. That night and "day in the deep" that followed was the period of a Pauline tempestuous wind—but we were not at the time in a mental attitude to have the question interest us, whether it was still called "Eurclydon" or not.

It is by no means Greece as an antique that Piraeus first presents it, with a harbor full of steamers, and Greek letters on street signs spelling many present century things. I do not recall exactly whether a big American skating rink we saw there expressed itself in Homeric phrase, but all around and especially in the fine wide boulevard over which we were at once driven to Athens were marks of up-to-date enterprise. And in Athens itself one at first almost misses some expected environment of tumble-down conditions in the "smart" appearance of city and citizens. The Athenians of today seem to spend their whole time not so much in hearing and telling as in getting and building "some new things," while the strangers that are there now are the people that are after the old things. And it is hard to realize that the modern Athens is practically a creation since 1834, when it had dwindled down to a poor village of about three hundred houses containing, in streets which were little more than alleys, principally Greeks and Albanians.

From our windows at the hotel there was a curious illusion of a well-defined silhouette formed by one of the scarps of the great Acropolis Rock. With little imagination you could think of it as the strong face of Jupiter, and with the Minerva monuments that were the *motif* of the great art, coming as it were out of the brain, nature herself seemed to contribute to the old mythology. But the face was turned away from modern Athens and seemed to express the spirit of the classic past as if somehow Ancient and Modern Athens were like two different places crowding each other on the map. And as one roams around the ruins of the old Greek Theatre and realizes how Sophocles and Aristophanes and others really lived for some purpose other than that of making youths in college days wrestle with Greek grammar and constructing staccato choruses, he wonders what Aristophanes, for example, would find to skit in such a typical innovation as the "honey of Hymettus" tinned in destiny for American flannel cakes!

One soon catches the antiquarian fervor, nevertheless, and has to fairly rub his eyes to believe that he is in person where hitherto only book and photography have carried him. But book and photography have in like manner carried most of those who may read this there, too. They will feel, whether they have been on the spot or not, that which is to be desired after the libraries of description and pictures, is the personal experience of a trip there, not more description of the "principal points." Each one, however, has some traveler's tales of his own such as these I venture to note.

An intelligent guide, provided for us by Cook's Tourist Agency, which had much to do with the comfort and expedition of our whole trip through these countries around the Mediterranean, took us to all the usual points "done" by the tourist, and answered for us the usual fusillade of queries. These guides are patient, and I do not believe that even the question said to have been asked by one of our fellow countrymen of his daughter with whom he had gone to hear a lecture on "The Age of Pericles"—



MONUMENT OF THE LATE DR. AND MRS. JOHN HENRY HILL AT ATHENS

"What are Perikkles, anyway?"—would faze them.

The two points towards which the eyes first turn in Athens, to verify reading and pictures are the Acropolis and the Areopagus. They are respectively the hill-crests of ancient religion and ancient law. But for the Bible student, the association of St. Paul with "Mars Hill"—another name for Areopagus—has associated that elevation with religion and the Acropolis ruins, while they are relics of master art, bear their testimony to Mars, the God of War, in wrecks that have been caused in the principal buildings—Propylaea having been shattered by making the roof too heavy in order to protect against bombardment, and the world exploited Partheon cut in two in 1687 during a Venetian siege by a bomb dropped into a gunpowder magazine into which part of it had been temporarily converted. It all at first as one stands on either eminence, seems something like a very jumble of history as it is of tumbled columns and shattered statues and blocks of chiselled marble and patched and ruined walls. The eternal hills of geology seem to mock the fleeting triumphs of Philosophy and Art and Statesmanship and War as they hold high up against the searching sky-lines their marred relics as only subjects for modern archæology. But in all that past one lonely figure stood there who only seemed to Stoic and Epicurean a "babbler." He had nothing to contribute to the pride of the one or the pleasure of the other. He brought certain strange things to their ears. As they and he looked over from Mars' Hill and saw the shield of the colossal Athene gleaming in the sunlight and the proud proportions of the fanes and statues of the other hill upraised all around them, he told them of an unknown God that "dwelleth not in temples made with hands" and that we ought not as the offspring of God to think that the Godhead is like unto gold or silver, or stone graven by art, and device of man. Where did the history or the hills have any promise of lasting names for any such as he? The very dust stirred by the breeze seemed surer of staying there in its inconsequence than any mark of his passing association with the spot—a few words to a curious group accustomed to give passing idle interest and then to forget in turning to the next novelty that came along—an unknown man babbling of an unknown God. From some points of view, Mars Hill has a rounded, dome-like contour above the city. Today that rock might be said to be best known throughout the world because that lone Apostle gave it fame, just as another great dome looming up above the largest city of the modern world and making London's Cathedral Church, bears the very very name of that same Apostle. And a Greek poet of whom Ovid said his fame would live as long as the sun and moon endureth—Aratus—has only lived in the ages because that Apostle quoted his phrase, declaring to the men of Athens, "Certain of your own poets have said, 'For we are also His offspring.'" And where one knows of the great names of Athens, hundreds and thousands are ever thanking God for the words and life of St. Paul. So that it has been well said, "There is no point in the annals of the first planting of Christianity which seizes so powerfully on the imagination of those who are familiar with the history of the ancient world" as the summit of Mars Hill. Just under the hill and not far from the shrine of the avenging Furies is the site and some of the foundation walls of an ancient church named after Dionysius the Areopagite, one of those who "clave unto" St. Paul "and believed." This would seem to have an especial interest for every Christian visitor, and yet when I asked the guide to show us to the spot, he remarked that he had only had occasion to take visitors to it, among the many he is constantly showing about the city, three times in twelve years. Under the spell of Mars Hill and with the latter part of the Seventeenth Chapter of the Book of Acts in mind, the visit would seem incomplete without standing on that site of a Christian church so closely traditional of the hill trodden by the Apostle's feet.

The Acropolis, of course, came in for its share of attention, and in addition to the absorbing classical associations of which the guide books, and lectures and photographs of visitors treat so fully, there are the periods of its Christian and Mohammedan occupation. I noted in a pile of broken fragments of marble one piece marked with a well-defined Greek cross. And on the Acropolis I suppose it was not strange that some thoughts should go towards home and towards another elevated point which, if not so historic nor so comprehensive, may yet become a quasi Acropolis for San Francisco as some day Grace Cathedral and its precincts stand against the sky on our Noble Cathedral block.

And it may be taken for granted without dwelling upon it that none of the many other points of interest ordinarily shown were overlooked in our visit. I do not need to mention their names, they are so well known. The museum will never be left out by the wise visitor. Even the sea has given up to it art treasures. Some years ago fishermen discovered near the island of Cherigo by their lines and nets the existence of cargoes of statues and bronzes that were among the wrecks of ships that in the Roman period were transporting them from Greece to Rome. The Romans had a way at the time of "borrowing" such treasures for the embellishment of the Imperial City. Many of these statues and bronzes have been raised and deposited in the Museum, showing the effects of their long submersion. There are also anchors and ship parts of the old time. And as evidence that the ancients had caught some ideas which we are wont to think are all our own, many mementoes of the domestic articles of old time were on exhibition.

As an American churchman, however, there was one institution which it was an especial pleasure to see. For it was an American clergyman, the Rev. John J. Robertson—whose daughter, Miss Mary K. Robertson, we love to honor in the Diocese of California as one of our devoted communicants foremost among us for good works—who in September, 1828, offered himself to our Domestic and Foreign Missionary Society as a missionary to Greece, was accepted and went to Greece, looked over the field and returned presenting a full and interesting report. As about that time Greece became independent he was appointed missionary, and the whole story of his instrumentality and the addition to the force of Dr. and Mrs. John Henry Hill is one our church ought to ever keep in mind. We can only here refer to the fact that it resulted in the founding of schools for boys and girls in Athens. From what Dr. Hill called an "humble origin" in "a dark, dirty cellar of an old Venetian tower," the work progressed until the school numbered nearly six hundred scholars. And so successful were the schools in "putting the leaven of Christian thought and life into the new educational system of Greece," that at the death of Dr. Hill in 1882, in the ripe old age of ninety-one years, the Greek Cabinet requested in the name of the King that they might afford an opportunity for the public to express its appreciation of his work by a public funeral. The demonstration was a very large one, the procession headed by an escort of soldiers with band and with the King's chaplain and the Greek Archimandrite and all classes of the people following, and nearly a mile in length. And the President of the City Council of Athens announced that "the City of Athens wishing to show its appreciation to so deserving a benefactor, would raise a monument over that grave which should be inscribed with the love and gratitude of the Demos of Athens." Changed conditions and the development of other schools since the death of Dr. and Mrs. Hill have reduced the size of the "Hill School," as it is named, but we found it without difficulty and it is now under the efficient charge of Miss Bessie M. Masson, niece of Mrs. Hill, from whom I quote: "I look upon it as a continuation of the missionary work of my dear aunt and uncle. I constantly have occasion to see the influence that the religious teaching of the school has on the pupils. I could tell you many interesting facts about our graduates and how they try to influence others when they return to their homes." I visited the school and spoke to the girls and could only wish that the school now working independently might enlist the interest and prayers and support of many new friends "to carry its good designs" into even more effect. The monument erected by the city at the graves of Dr. and Mrs. Hill is of Pentelic marble with two palm branches and a simple inscription in Greek carved on it, together with the text from Revelation 14:13.

MARS HILL.

Our last afternoon of Athens was spent on a drive about thirteen miles out to Eleusis, the seat of the old Eleusinian Mysteries. It gave us a good opportunity to see something of the country and of the scene of the battle of Salamis, as well as traces of the old "Sacred way" and many marks of the long past, including a Greek church built out of the marbles of an old temple of Apollo. The buildings of the Greek Church, especially the Cathedral in Athens, are in good evidence of the age and claim of primitive origin and orthodoxy of that ancient Catholic body. I recalled the astonishment, not to say amusement, of an intelligent representative of Greece as its minister to Washington, when at a dinner party in Elberon a good many years ago at the summer cottage of my old friend and parishioner of St. James', the late Mr. George W. Childs of Philadelphia, an unsophisticated guest asked the Greek ambassador if there were any Christians in Greece!

WILLIAM F. NICHOLS.

The Rev. John Charles Roper, D. D., L. H. D., was chosen on November 24th as Bishop of British Columbia. Dr. Roper is at present professor of dogmatic theology in the General Theological Seminary, and is a graduate of Keble College, Oxford.

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From the Editor's Desk

When this issue of THE PACIFIC CHURCHMAN reaches its readers the Gypsy Smith Mission will be in full swing in San Francisco. Our church is taking no little interest in this evangelistic effort, and Dean Gresham of the Pro-Cathedral and Mr. James S. Wallace have been at the head of committees striving to make the meetings a success. It is to be hoped that lasting benefits will result from this concerted missionary endeavor.

Palo Alto had a scare during the latter part of November that was not due to the pranks of the college boys of Stanford University so near at hand, but seemed for a while to be of serious portent. It was a mild epidemic of infantile paralysis, but in compliance with the edict of the Board of Health all of the churches of the little city save one closed down on Sunday the 19th. All Saints' was one of those to comply with the request, and the rector was much encouraged next day to have one of his parishioners say of this churchless Sunday:

"I was simply lost yesterday, and have learned one thing at any rate, that Sunday without church is a blank."

California possesses so much in the way of scenic beauty that one often wonders why so many of the people of the Pacific Coast journey to Europe to spend their holidays and to seek the wonderful in nature. The government certainly appreciates the needs of our beauty spots that are under its supervision, and announcement has just been made that the sum of $381,620 is to be spent on our national parks during the fiscal year ending June 30th, 1913, if the amount requested by the Secretary of the Interior is appropriated by Congress. This is an increase of $314,070 over the appropriation for the current fiscal year. The increases requested are as follows: Yosemite National Park, from $50,000 to $274,000; Sequoia National Park, from $15,550 to $89,550; General Grant National Park, from $2,000 to $17,250.

The editor desires to thank those subscribers among the clergy and laity who had so many kind and appreciative things to say about the Christmas number. We feel a deep sense of gratitude for the thoughtfulness that prompted these words of praise, and take pleasure in thus publicly thanking the many friends of THE PACIFIC CHURCHMAN for their opinion thus expressed. The editor and his associates like to hear the good things that can be said about the paper, but they are also ever ready to accept suggestions and criticisms from all, and welcome comment on the subject matter of editorials, news or special articles either in personal communications or in letters for the correspondence column. It may be one of our hobbies, but we do want to develop the correspondence feature of THE PACIFIC CHURCHMAN, and throw its columns open for public discussion of religious subjects.

We have been wont to look somewhat wistfully at the ample gymnasiums, club rooms and other accessories of the complete plant of some of our large Eastern parishes, hoping that some day in this Western land more of the home churches might be better equipped. We have wished for more magnets to draw the men and boys to the Church and to keep them there if possible. We have thought to urge them to come because it was their duty and privilege, if we could, and because of the advantages that were offered, if we must. Evidently there must have been something a little more strenuous doing than customary in one of these parishes where there are so many advantages, if one is to judge from this clipping from one of the church papers:

"Great indignation has been shown over the police intervention with a boxing match in the Men's Club of Holy Trinity Church, Brooklyn, whereas a professional prize-fight was left unmolested. We share this indignation, for we would like to see all prize-fights stopped. And let Holy Trinity remember that public boxing matches—or even private ones—are dangerous things for churches to tamper with. The dividing line between a boxing match and a prize-fight is often hard to find. Neither are in good order in New York just now."

The Santa Claus myth, which has brought such pleasure to very young children for years and years, seems likely to become a thing of the past as the result of the business-like methods of certain religious organizations in some of our larger Pacific Coast cities. These well-meaning people seek to coax the nickels and dimes from the pockets of the charitably inclined for certain laudable Christmas projects through the medium of a man dressed in a Santa Claus costume who holds a box for donations or has a copper vessel suspended with chains bearing the words, "Keep the pot boiling." All this would be all right were it not for the Santa Claus garb. One after another, the various slum workers have sent out their adherents to obtain contributions in this manner until it is not an exceptional thing to see as many as three figures of Santa Claus on the same corner. This, of course, spoils every illusion of the child regarding Santa Claus, and it does seem a pity.

There is no fault to be found with the organizations who thus endeavor to obtain funds to aid the poor and the needy, but it would appear possible that some other dress could be adopted. The story of Santa Claus and his journeys on Christmas morn are precious to childhhod, and should be preserved for the benefit of the very young boys and girls who delight in thinking of his descent of the chimney and of his decorating the Christmas tree and filling the empty stockings.

By the time this issue of THE PACIFIC CHURCHMAN comes off the press the confessions of the McNamara brothers will seem to have become a somewhat back number as a topic for the editorial writers, although the end is not yet. One does not approach this subject without something of awe. It seems almost past human belief that men can live in these modern days who can be guilty of such atrocious wickedness as to wilfully plan the destruction of lives and property by dynamite in the manner that these two men by their pleas of guilty admit to having done. We are so horrified by the thought of men so base, so blood-thirsty, so sinful, that we pause and wonder.

We must pause. We must wonder. When we think of the depths to which a man must have fallen or to the warped frame of mind he must have been in when he could deliberately plan so dreadful a deed, we are forced to believe that many of those, we might even say most of those, who spoke so confidently of their certainty of the innocence of these two men before the denouement came were sincere.

The efforts to make martyrs out of the McNamara brothers during the trial is equally to be deplored, with the wide advertisement given the methods of the prosecution and the delay in the selection of twelve good men and true to try the cases. Both sides should have awaited the verdict. The issue should have been tried solely in court, and now that a new investigation is on, the work should proceed in an orderly fashion without show and without undue clamor. In a recent number of THE PACIFIC CHURCHMAN there appeared an article by one of the clergy entitled "Brotherly Love and the Los Angeles Dynamiting." In it the attitude of capital and labor as it prevailed in Los Angeles was briefly touched upon, and there was a suggestion of a remedy. It was passing strange then that "brotherly love" should later, from all accounts, have really had something to do with the bringing about of the ends of justice.

James B. McNamara was sentenced to life imprisonment and John J. McNamara to fifteen years in the penitentiary, and both are now in the State prison at San Quentin. That their acts and the wholesale destruction of property and the murder of innocent and helpless workers has hurt the cause of unionism to a certain extent we may make no doubt. The snuffing out of twenty-one lives in the blowing up of the building of the Los Angeles Times alone was enough to do that, but that we can go further and indict the whole fabric and structure of the organization of the working man we are not nearly so sure, and we are forced to the belief that the sentiments editorially expressed by our brother of the *Pacific Methodist Advocate* are far too strong. This is what he says:

"Is not the attitude taken by labor unionism in the defense of the McNamaras sufficient ground to believe the whole order to be in federated accomplice with the crime? Unionism is an octopus with its many feet spreading and with talons fiercer than that of the eagle, fastening its grip upon the whole social order, and with serpent's teeth would bite it to death. Under a federation it is as one mind and its members are but tools to an end. The murder of the governor of Idaho a few years ago was not committed by Orchard and his associates, but back of them was the great secret combine of unionism. The McNamaras acted as tools, playing in the hands of a vast system of wholesale murder as conscienceless as the grave and as remorseless as hell itself. The criminals should be duly punished and the abominable system that brought them into being should, by an edict of the federal government, be forever abolished. This is the step for the government to take. Just what society would do, the government, under similar circumstances, must do. How long, think you, would a lodge such as the Odd Fellows, Free Masons, Fraternal Brotherhood, maintain an existence if every time the court dragged one of its members to justice it would, with federated money and the best talent of the order, be arrayed in practical, sympathetic and forensic defense? One or two such instances would kill off such an order. For a church to undertake such a measure, it would find Ichabod written over its

doors, and its very life chilled to death by a just and holy condemnation pronounced by universal society. Unionism must amend its ways or its doom is sealed. No man can be against unions when unionism means the improving of all human conditions, but when it selfishly seeks its own and that, too, at the destruction of life and property, then it is time for the State and nation to take a hand in exterminating such an institution."

In numbers of our parishes all over the country interest still continues in the Emmanuel Movement. Something was said of it editorially in a general way in the last number of THE PACIFIC CHURCHMAN, and over in Berkeley there is The Emmanuel Institute of Health, conducted by the Rev. Thomas Parker Boyd. The *Christian Work and Evangelist* recently had this to say of the movement:

"While we do not hear so much about the Emmanuel Movement as we did two years ago, nor see as much reference to spiritual healing, the work goes quietly on in different communities, and the good is being retained and the impossible being set aside. In Great Britain, however, the interest is quite keen just now. "Spiritual healing," as they call it in England, has for about a year and a half been under investigation by a committee appointed by the British Medical Association. They have examined, at the hospice of the Society of Emmanuel, actual cases in which spiritual treatment was being applied, but they were not permitted to continue their examination for as long a period as they wished. The committee's report confirms, in the main, the view of most sensible people who have given consideration to the matter. They find no difference in kind between "spiritual healing" and other forms of "mental," "psychic," or "faith" healing. The essential factor in all cases is mental suggestion, and no evidence is forthcoming of any authenticated cure of organic disease. The committee hold that the benefits of hypnotic suggestion can be obtained from qualified medical men. Perhaps there is just a little professional jealousy in their decision that, for the protection of the public, any formal co-operation of clergymen and medical practitioners in the treatment of disease is to be deprecated. They admit that the ministrations of the clergy undoubtedly may benefit the sick, but the formal association of clergy and doctors is liable to be dangerously misunderstood by the public. They applied to the Bishop of Winchester, who presided over the Lambeth Conference committee on the subject, and his reply is a very cautious avowal of belief in the benefit of firm Christian faith in reinforcing the mind and will to combat with disease, though he does not think that "gifts of healing" are the prerogative of clergy or members of the Christian Church as such."

The exchange of pulpits between our clergy and ministers of the various denominations has always been a matter over which there has been much debate, and despite the rule on the subject we find the restrictions rankling and irritating the minds of some. The Rev. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, in a recent paper read before an association of clergymen in the East, discusses the matter at some length, and we feel that his views are worthy of quotation here. He says:

"The tenacity with which our church has held on to its own pulpit and refused to allow ministers of other churches to enter them is another one of those practical, every-day evidences which give the average man his impression. Have you ever met a so-called 'man on the street' who approves of this policy of exclusion? I never have, but I have met many who heartily disapprove of it. Now the churchman has his reasons, good and bad, ignorant and enlightened, but none of these reasons have weight with the man who is not a churchman. When, after Richmond, the word went abroad through the newspapers that we had adopted the 'open pulpit,' many of the deepest prejudices which have hindered and limited the work of our church in America began to give way. Many of us, seeing that sympathy, hesitated seriously to make a move at Cincinnati lest the public mind should be disabused. But as a matter of sad truth there never was an 'open pulpit' canon passed, and the law that was passed has resulted in putting higher bars than before about our pupils. The evident intention of the canon was not this; as shown in the discussions in the convention, the purpose of the amendment to Canon XIX was to let down the bars. But the wording of the amendment as finally adopted did not express its evident intention, but rather the very opposite. Had such a law passed at Albany we should call it a joker, for frequently the people pass a law which through clever phrasing turns out to be the opposite of what they fancied they were passing. There was no such fraud perpetrated at Richmond, but the wording of the amendment was most unfortunate. When the storm of criticism broke after Richmond the timid and the reactionaries ran to cover behind the letter of the law, and the result is that an amendment intended to be liberal has become conservative and exclusive. Ask any lawyer to read that amendment and tell you what it means and, without exception, that will be his interpretation. A liberal courageous bishop feels empowered to open a pulpit to ministers of other churches on special occasions, but the timid, conservative bishop feels that he is empowered by this canon to shut the pulpit tighter than ever. So, as a matter of fact, except in very few dioceses, our last state is worse than the first.

"Is there, then, no freedom within the church for those ministers who repudiate as ungodly and pernicious, not to say unhistorical, the theory of apostolic succession, and the exclusive sectarian attitude toward ministers of Christ in other churches which it engenders, and desire to clasp their hands as brother ministers and have their prophetic word given from the pulpits of this church? Must we apologize to our fellow ministers because of our church and regret that the law as at present construed and administered keeps us from doing what our hearts and minds prompt? Well, many of us are doing just this, but there is something we can do which has positive value and really accomplishes the same end for which the canon was amended.

"This past fall a marriage took place in one of our greatest churches in which the Prayer Book service was read by a minister of the Presbyterian Church. Was the rector of that church lawless? Not at all, for all who follow him know that he is altogether too law-abiding; that he obeys in certain instances where he would do just the opposite were it not for the law. He was obeying in this instance the law. What he did was to allow his church building to be used, as Canon XV empowers him, by some people who wished to be married. They invited a Presbyterian and the Presbyterian chose to use the Episcopal marriage service. The congregation present at that time was not 'a congregation of this church,' so that Canon XIX, which prevents any one but an Episcopally ordained or appointed man from ministering to a 'congregation of the church' did not apply. But in addition to acts of courtesy such as this it is possible for any rector to give the use of his church building to joint undertakings, organizations or leagues. The league may then invite what preachers it may choose. In this way the pulpit may be thrown open to ministers and laymen of all churches, even Jewish and Unitarian. To the churchman there is a great distinction between this use of the pulpit and that use contemplated in the debates at Richmond, but to the average American citizen it is a distinction without a difference, and the real and fraternal, mutual, co-operative service in the interest of the common good is attained. When this freedom under the present law is wisely and more generally used than now, much good will come both to our communion and to the Church of God which embraces all His children of every name and creed and form.

"It seems to me that what we need today is not more freedom, but a greater realization and a wider use of the freedom which is already ours. Efforts to enlarge our present freedom have been either ignorant or erroneously conceived and have proved abortive. Take for example the effort to gain permissive use of the Revised Version. As a matter of fact, we always have had this permission in America where the Church never adopted a Standard Bible. Any man could have read the lessons from the Revised Version or from any other translation of the scriptures so far as the law was concerned. But the attempt to have the convention give this use ended each time in failure. We have it now, strangely enough, in a most peculiar way. What the convention refused to do directly it has done indirectly by adopting the report of the committee on the new Lectionary in which the Revised Version is recommended. Another illustration is Canon XIX. Raise an issue by attempting to get the convention to take action and in all probability conservatism will outvote the insurgents every time, and perhaps pass reactionary legislation. The wiser way seems to be for the reformers and liberals to act, to go forward a little at a time, and make no attempt in convention to uplift five hundred deputies and one hundred bishops by the hair. If their actions are good, judged by their fruits, they will be imitated. The great majority of people are conservative by nature, but we all change with years and circumstances, and then comes a new sentiment. A law without public opinion to enforce it is of little value. We need a different public opinion in the Church, and the way to get it is for some to act and to talk out. Now and then a more ardent progressive will be reprimanded and perhaps tried by ecclesiastical court. But that has been the privilege and glory of the revolutionary from the beginning of the church on Calvary until the present, and will be to the end of the world. The Church, however, blooms and flowers because of the sacrifices of the martyrs. The sacrifice which a man makes in our day may be a seat on the Episcopal Bench or an election to the General Convention, but in this day of the social awakening when the Church has a task which is superb, in this day of science and scholarship when many old forms must be reinterpreted or discarded, in this day when the spirit of unity cries to Protestantism to unite or die, he follows the Christ who turns his back on Nazareth and all that otherwise would be good and pleasant and sets 'his face steadfastly toward Jerusalem.'"

Tempora et Mores

AN INDEPENDENT SURVEY.

The Smoke of Battle.

Not many moons ago Presbyter Ignotus had some plain words on the clergy-and-tobacco question. And not many weeks since Dominic heard of a woman who "would think a great deal more of her Church if it were not for some of the clergy." *She* was referring to excessive clerical smoking; and what Churchman has not heard similar things? And so, after we have heard "all about it and about," isn't it just possible that we need to have a little more puritanism in order to guard from violence or weakness our sense of the inherent fitness of things—elusive, but real? Does not an evident lack of discipline disappoint our expectations of congruity between office and conduct? We must keep human, to be sure; yet after all, from the standpoint of a layman, or even of a clergyman (who probably understands better the clerical point of view), doesn't it seem a pity that, at convention time, if anyone wishes to find the clergy all he has to do is to sniff the air and follow the smoke? It really doesn't seem *quite* the proper public exhibition of the body clerical, *does* it?

Behind the Times.

Some Roman Catholic papers recently made the mistake of praising the missionary work of an English priest, thinking that because he was called "Father" he must be one of their own. It *was* too bad, wasn't it? And so the Roman Catholic *Leader* of San Francisco, after berating its contemporaries for not consulting their "Catholic" directories, concludes with the wish that "protestant Episcopal ministers" (Oh, what a sweet morsel!) would "stick to their own titles." Well! well!

First of all, Dominic would remind the *Leader* that the "Catholic Encyclopedia" allows the application of the title "Father" to any teacher of the Christian religion, be he priest or professor (layman!). But hush! Some one has said that the encyclopedia is "tainted with modernism!"

Secondly, if the fighting Father who edits the *Leader* (and along with him a few of our protestant-minded people) will get an American Prayer Book, he will find (Order for Confirmation) that the American Catholic Church, gives official sanction to the application of the title "Father" to her clergy. It has been a custom of the Anglican Communion—though not universally and always so—for many a century! So once again extremes meet, for we thus see Roman Catholics and ultra Lowchurch people shoulder to shoulder fighting a common title of Christian respect which has not only been current in the Church for ages, but in America has Prayer Book sanction. Truly, Ignorance and Prejudice, as well as Chance, make strange bedfellows!

Other Bedfellows.

The daily papers bring us again our yearly harvest of "Union Thanksgiving Services." A leading denominational paper has recently pointed out that a "union service" is a confession of weakness; if people's religion were a real force such services would be impossible for the simple reason that no one building in the community would hold the united congregations. If "union services" on *Thanksgiving Day*, why not on *Sundays?* This would solve at once the problem of "Church Unity." Would such a solution satisfy the Church clergy who indulge in these interdenominational gatherings? They will probably be the first to answer "no"—though how long they would hold to it remains open to question; but once again—if on Thanksgiving Day, why not on Sunday?

And, from an allied point of view, is the priest's duty not touched by the fact that the Church has appointed special services of her *own* for that day? Does this merely mean that he is to say these in case he has nothing more pleasant to do? Is it really possible to argue that *if* there is to be a service on such and such a day in the Church's calendar, *then* the appointed forms are to be used? Just suppose we apply this argument to Sundays! If a priest does not please to observe the Saints' Days, or Thanksgiving Day, why may he not also logically not please to observe a Sunday now and then? *Is* the Prayer Book service any more appointed for one day than for another? Are we in reality left to the whim and caprice of the clergy?

"The Better, the Better."

Dominic has heard and read many Roman Catholic public speeches ("Evidently," some reader has long since said, no doubt), and he has yet to hear or read one of any consequence in which the subject of American patriotism was not dragged in even by the horns and the sentiment voiced to loud applause: "The better Catholic (Roman) you are, the better American you are!" Did you never notice this? Well, test it and see. But have you ever heard anything about the Papacy having abandoned its claims to absolute temporal (i. e., political) power—the right to interfere with, override, or overthrow our government? No, it has not been shouted from the housetops yet, as one of the New York papers points out in the following words: "The United States now rejoices in three more Cardinals, that is, three more men within its borders, who, although American citizens, have taken, or are about to take, the oath to protect the temporal power of the Pope '*usque ad effusionem sanguinis*' (to the shedding of blood), of course against all other temporal powers, the United States included.—And this Cardinal Gibbons considers 'a great honor to this country.'"

We may give a merry "pooh! pooh!" to the "merely formal" mention of such a thing as "effusionem sanguinis," and yet behind that "mere form" lies the implacable spirit of a non-retreating Papacy—the same at heart today as in the times of King John. The question is, are the leaders in America trying to make Romans of Americans, or Americans of Romans?

Terminology.

Let us hope that the Pulitzer School of Journalism will have some one on its faculty to give the students at least *intimations* of the proper way to "write up" things ecclesiastical. A leading San Francisco daily writes of "Three Prelates who will, etc."—and the three "prelates" prove to be one Bishop, one Jewish Rabbi, and one Roman Catholic Priest! Another speaks of a marriage as being solemnized by one of our priests under the exalted titled of "Archbishop!" Even the Roman papers sometimes have to complain. Many will remember with pain the indescribable jargon used in describing(?) a recent funeral of one of our clergy. In general, the average secular paper's account of anything churchly is about as accurate and helpful as would be a description of a prize fight written by "The Editor of the Old Maids' Corner" in a rural weekly. Even in *Church* papers we sometimes read of "Episcopal Bishops"—and this calls to mind the twinkle in the eyes of Father Dabovich when he once told Dominic that he had met some Church people who thought they "ought to have 'an Episcopal priest' in the neighborhood." Perhaps it reminded him of "protestant-Catholic!" And as for the man who will quote in this connection the Shakespearean saying about the name and odor of a rose, let him be hit with a brick—one of the kind that goes under the brand of "S. H." (Sense of Humor)!

"Yes, Dearie!

"Where are we going this morning, mother dear?" said little Miss Five-or-Six.

"To the 'Episcopal Church,' Mary."

"Oh, mother, is that the Church where they have the *parade?*"!

January 30, King Charles the Martyr's Day.

"Charles I.," said Bishop Creighton, "saved the Church of England by his death when life was offered at the price of abandoning her." In his case, and also in the case of Archbishop Laud, his father-confessor, the truth that *the blood of the martyrs is the seed of the Church* was exemplified in a remarkable way. Both these men stood up firmly to the end in defense of the Church, and of the faith which God had entrusted to her keeping, in days when to do so meant imprisonment and death. "They bowed their necks the death to feel;" they both suffered martyrdom. But the testimony which they thus bore to the Divine authority of the Church and her Faith which they could not be induced to abandon, told upon men's consciences; and so, when a few years later the tyranny which had demanded their deaths was overpast, the Church rose once more into her old position, and the Catholic Faith was again taught without either let or hindrance. It was not, therefore, without reason that John Keble, when he was preaching on an anniversary of King Charles' death, said: "It is as natural that the Church of England should keep this day as it is that Christ's universal Church should keep St. Stephen's martyrdom."

The Church that named Charles a martyr was, in regard to his martyrdom, in the fullest sense justified in so doing. He had the choice of altering his opinions. He had the choice of life or death. But he would not save his life by abandoning his principles. Throughout the whole of that final struggle in which he was involved, he understood that whatever else might be made matter of barter, the historic Church itself could not be abandoned or put in pawn. The firm point in Charles' mind was his devotion to the essential system of the Church; its threefold ministry and its Catholic Faith—to save these he gave his life.

Our indebtedness as Churchmen is sim-

ply this, that "January 30th, King Charles, Martyr," is a day which gave to the Church of England a martyr, and a witness to the propitiation for the sins of a nation by the life-blood of its anointed King. True humiilty and fearlessness of thought are expressed in the following short message, delivered by the King not long before he was led forth to the scaffold, "I trust God will make my people happy, if not with me, then without me."

It might be of interest to call to mind something of the firm stand King Charles the Martyr made by the Church of England, in view of the threatened attacks upon a portion of the Church today. To the commissioners of the Uxbridge Treaty, in 1645, he wrote:

"In this the government of the Church (as I suppose) will be the chief question. I hold myself bound by the oath I took at my coronation not to alter the government of this Church from what I found it. And as for the Church's patrimony I cannot suffer any alienation of it, it being without peradventure sacrilege, and likewise contrary to my oath."

Again, he says, in paper 2 to Mr. Henderson: "To whom hath the coronation oath reference and to whose benefit? The answer is clear, only to the Church of England, as by the records will be plainly made appear; and you must mistake in alleaging that the two Houses of Parliament can have this disobligatory power; for I am confident to make it clearly appear to you that this Church never did submit nor was subordinate to them."

He was asked to set up a new Protestant religion. He remained true to the Church of England, and it cost him his life.

If there had been a larger conception of the Anglican position, a more loyal and united Catholicity, the memory of the Martyr King would never have been permitted to wane. Up until 1859 the English Prayer Book provided services for King Charles' Day; in that year they were removed from the Book, but this action did not have the proper sanction of the Church. Several English societies are at work reviving his memory. Many English parishes keep the day, and its observance is on the increase in America; this is well, for without King Charles the Martyr it is quite possible that there would be no Church of England in America. Let remembrance and gratitude arise.

DOMINIC.

A Glimpse of the Church's Work in Foreign Lands

By ALFRED C. B. FLETCHER.

The average traveler, I fear, manifests little interest in the great work the Church is doing in foreign lands. He visits China, Japan or India, sees the strange life of the people, glances at their heathen temples, eats a native meal and imagines he has seen all there is to see. He makes no effort to visit the missions of the Church, to see the great influence Christianity is exerting upon the civilzations of these countries and to learn first hand of the substantial results of missionary work.

In traveling I have made it a point to look up some of the mission stations of the Church, and I have been very much impressed and interested in what I have seen. I have been received in every case with the greatest hospitality possible and have left behind me a host of good friends. Owing to my limited time I have been unable to make a study of missions—indeed, this was not my purpose—and what I have seen is simply a glimpse of the work. It is, therefore, not my intention in this article to criticize the policy pursued in the various missions, or attempt to solve any of the Church's problems in foreign lands, but simply to record the pleasant impressions I have carried away.

There is an erroneous idea extant in America to the effect that the Church's missionaries are enduring many hardships, are living more or less primitively and are putting up with a daily round of domestic inconveniences. Outside of the isolated districts, it was my experience to find all the missionaries living in comfort—large substantial houses with many servants—many of them being better provided for than they would be at home. I am not decrying this fact. It is perfectly right that they should live in comfort. They, of course, sacrifice much by leaving their own lands. They have to live in countries where the heat is intense, where disease is very prevalent and where they are isolated from the Occidental world and deprived of their friends and fellow countrymen.

In Japan I saw very little of the work of the Mission Sei Kowkai (The Holy Catholic Church of Japan). This branch

ALFRED C. B. FLETCHER.

of the Catholic Church is composed of the English, Canadian and American Church missions and the whole of Japan is divided amongst them so there is no overlapping. Now that Korea is a part of Japan, it is planned, I understand, to annex the Korean Church to the Church of Japan.

The first church I saw in Japan was the "Church of the Transfiguration"—a dear little edifice situated at Nikko, one of the most beautiful spots in the empire. This church, together with another mission a few miles away, is under the charge of a Japanese priest who is very ably assisted by Miss Irene Mann.

It is a long jump from Nikko to Kijoto where I next had a glimpse of the Church's work. In this beautiful city I had the pleasure of meeting Bishop and Mrs. Partridge. It was in Kijoto that I spent Easter, and I attended a celebration of the Holy Eucharist at St. Mary's Church—the bishop being the celebrant and preacher. I also attended Trinity Church, where I heard the confirmation service in Japanese and saw the bishop administer the apostolic rite to a large class of native men and women.

With the exception of the tourist months of April and May, when St. Mary's has English services, the services of the Church in this whole missionary district are in the Japanese language.

On Low Sunday I attended the choral celebration of the Holy Eucharist at the English Church in Seoul. The service was held at seven in the morning and there was a congregation of about 200 Koreans. It was a very impressive sight to see these Oriental people taking part in a service of the Church. There were no chairs or pews in the building—the people sitting on the floor in Korean fashion in the nave—the women sitting on one side and the men on the other.

The Church plant includes a foreign church, a Korean church and an orphanage with 25 children under the care of the Sisters of St. Peter. The mission is planning to erect a new church as a memorial to the late Bishop Turner, who did so much for the Church in Korea and who was beloved by all who knew him.

My next visit was in Peking, where I was shown the work of the Church by the Rev. P. M. Scott, chaplain of the British legation. The English Church has charge of the work in the north of China and has had an uphill fight. I was told that it was seriously considered a few years ago to abandon the work, but with recent financial aid and new helpers there has been renewed energy and the mission is now substantially established and a great work is being done. There is a beautiful large church of Chinese architecture, adapted to the needs of the country, a hospital, a boys' school and a girls' school under the care of an order of Sisters. From funds contributed from the Men's Missionary offering at the last Pan-Anglica conference, a large and substantial brick building has been completed for the boys' school.

All along the line I had heard glowing accounts of the work of the Church in the missionary districts of Hankow under the jurisdiction of Bishop Roots, and I was very anxious to see it for myself. The Rev. Mr. Tittrell very kindly gave me a "boy"—a Chinese servant—who conducted me through the maze of streets in the heart of the city of Hankow. After seeing the cathedral with its schools, I visited St. Peter's Mission, where the Chinese priest took me under his wing and showed me the church and schools which are always connected with each mission. I heard a noise of voices, what seemed to me to be the utmost confusion, and on inquiring the trouble I was told it was the students studying. Chinese students study out loud, shrieking at the tops of their voices. I also visited several other missions in Hankow.

On account of the Chinese respect for their ancestors, much stress is laid on the churchly position regarding the departed. Tablets of stone with the names of the faithful departed are placed on the walls of the nave, while the central figure in the church is the cross in the chancel on the altar. On All Saints' Day the people hand to the priest the names of their departed relatives on slips of paper and

these are placed on the altar and remembered in the Holy Communion service.

I crossed the Yang-tze River to Wu Chang and spent an afternoon and night at Boone's University as the guest of the Rev. L. B. Ridgely, at one time rector of St. John's Church, Los Angeles. Boone's and St. John's University, Shanghai—both Church institutions—are two of the foremost educational institutions in China. Boone's possesses a fine campus with many beautiful buildings. I met the president, the Rev. Dr. Jackson, and I attended Evensong in the college chapel, where there were about 350 Chinese students present. In Wu Chang I also visited St. Saviour's Church and school, of which the Rev. Father Wood is in charge. Not far from St. Saviour's is a hotel belonging to the church for young students who would be otherwise forced to live in unfit places.

The Church does about one-fifth of the Christian work in the vicinity of Hankow, and the system used under the direction of the bishop is recognized as being so efficient that the ranks of his workers are frequently being recruited from the staff of the other missions.

Down the river 800 miles to Shanghai was my next move. At Shanghai I attended the coronation services at Holy Trinity Cathedral. The service was the one suggested by the Archbishop of Canterbury for the occasion and was choral, being intoned by Dean Walker, accompanied by a boy choir which sang beautifully. In addition to the church organ, there was a brass band and a corps of trumpeters. In the procession, besides the clergy of Shanghai including Bishop Graves and Bishop Maloney, were various consuls and military attachees.

I spent some time at St. John's University. It is probably the leading institution of learning in China. It has about 350 students, several fine buildings and is situated on a beautiful compound luxuriant with trees, grass and other vegetation.

Returning to the city, I visited St. Peter's Church hoping there to meet the Rev. John Nichols, son of the Bishop of California, but was disappointed as he was out of the city. Shanghai possesses many schools and two or three hospitals which are operated by the Church—too numerous for me to see them all.

In the Philippines I attended the Cathedral of St. Mary and St. John—a substantial concrete mission style structure. Manila is a city of churches—all of them belonging to the Roman Communion with the exception of probably a dalf a dozen. Most of these buildings are two or three centuries old and are not only interesting from a historical point of view, but equally so architecturally.

It is the policy of Bishop Brent not to proselyte amongst native members of the Roman Catholic Church, and as a result of this policy, he confines his work to the Americans in the islands and to converting the wild tribes of Tuzon and the Moras of the south who are Mohammedans. In Manila, in addition to the cathedral, there is the Columbia Club—a men's club—with a fine concrete building fitted up with bowling alleys, billiard tables, swimming pool, etc., a hospital with which the church is connected, and a settlement house. There is an Episcopal residence nearly completed and arrangements have been made for the erection of a hotel for native students attending the University of the Philippines.

In Baguio, the summer capital, the bishop has, besides a mission church, a school for American boys and others for Igorot children. The work amongst the heathen tribes is in the mountain province with a center at Bontoc. It is here that Fathers Stanton, Clapp and Merrill are laboring to elevate the Igorots. I did not visit this section, as it is rather inaccessible, but the work of this mission is known to the Church through articles which have been published in the *Spirit of Mission* and other Church papers.

The cathedral in Manila is known as the "American Cathedral," and seldom referred to as the "Protestant Episcopal Cathedral." As a matter of fact, one hears very little of P. E. C. of the U. S. A. in foreign lands. It is the "Holy Catholic Church of Japan" and at a recent synod in China it was decided to call the church the "Holy Catholic Church of China," subject to the approval of the English and American churches. It is not the object of the missionaries in these countries to make "Protestant Episcopalians" of the people, but to make Catholic Christians of them.

On leaving the Philippines, I went to Ceylon, stopping a day en route at Singapore, where I visited the English Cathedral. It is a beautiful structure on large grounds, and reminds one of a miniature Salisbury Cathedral. The English Church is very strong in Ceylon, having a dozen or more missions in Colombo alone. I visited several of them and attended a service of the Holy Eucharist at St. Michael's and Matins at Christ Church.

From what I gathered from conversation with various churchmen, it strikes me that the English Church has much to learn from the American Church in the matter of toleration. The "high," "low," "broad" and "thin" types of churchmanship are all represented in Ceylon and none of them especially friendly to one another. The "highs" imagine that the "lows" are all going over to Protestantism, and I had a "low" churchman tell me that all "high" churchmen were eventually going to Rome. I was told that in some cases they were not only unfriendly, but actually rivals—a sad condition to prevail in the Church. I read an article written by the Bishop of Nadras on this subject in which he stated that there was too much of a tendency to refer to the missions of the Church as "C. M. S. missions" (Church Missionary Society, which, as a rule, represents the "low" church) or "S. P. G. missions" (Society for the Propagation of the Gospel, which has an inclination to be "high."). I heartily agreed with his article and could not help but feel that before the English Church does so much shouting for reunion, an understanding within might be most advisable first.

My first acquaintance in India was a missionary gentleman whom I met while waiting for my train. He remarked that it was too bad I was not a Christian. This rather amused me, and when I asked him the reason he replied: "I just think of all the good you could do while traveling around the world!" I then asked him how he knew I was not a Christian, at which he became somewhat embarrassed and said that he was simply "putting a feeler." I told him that I was a Christian, but probably not according to his ideas. He said that a man that was saved was a Christian. I suggested that it was difficult to know when this happy state of affairs existed. My train time had arrived and I left the well-meaning individual with one of his pamphlets. He was a member of the "Plymouth Brethren" working by himself converting the heathen. I was told by a prominent missionary that there are many such individuals in India who are laboring independently of any ecclesiastical organization, the results of whose work are not very substantial.

At Madras I visited the Roman Catholic Cathedral of St. Thomas, which is supposed to contain the grave of the Apostle St. Thomas who met his death, it is said, on a hill nearby while preaching the gospel in India.

I have seen very little of the work of the Church in India. I attended service at St. Paul's Cathedral, Calcutta. This church contains a life-size statue of the late Bishop Heber—second Bishop of Calcutta, and author of the rhyme "From Greenland's Icy Mountains." He met a sad death by drowning in a bath tub at Trickinopoly while on a tour of Episcopal visitations.

This brings me to the present. I am now in Calcutta and expect to spend a month more in India, during which time I hope to have an opportunity of seeing some of the work of the Church.

As stated in the beginning of this article, I have aimed to give nothing but my impressions of what I have seen. An attempt at anything else with my limited knowledge would be folly. I have purposely confined myself to the work of the Anglican communion in which I am especially interested and have not attempted to describe the great work of the Roman, Greek and Protestant churches in these lands. The growth of Christianity in foreign countries is necessarily slow and results are often discouraging. While statistical results may be small, the indirect influences of Christianity on a heathen land can not be estimated, and these are seen on every hand.

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DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

The Rev. Alfred Fletcher, secretary of tne convention of the Diocese of Los Angeles, celebrated his tenth anniversary as rector of Holy Trinity Church, Covina, on December 2d. Bishop Johnson preached at both of the services of the day and spoke feelingly and with unstinted praise of Mr. Fletcher's work in the diocese.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

Seattle's first Seaman's Institute, dedicated to the sailor's comfort and religious welfare when ashore, was officially opened November 29th at 715 Cherry Street, the site of the old Guild hall of Trinity Parish Church, by Bishop F. W. Keator and assisting clergymen.

Addresses dealing with the work undertaken by the institute and its purpose were made by Rev. Edgar Ealand, chaplain of the Seaman's Institute of San Francisco; Rev. H. H. Gowen, of Trinity Parish Church, and Rev. G. Clement King, who will act as chaplain of the institute.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

The Rev. Joseph Sheerin has resigned Trinity Church, Steelton, Penn. (Diocese of Harrisburg), his resignation to take effect January 1st, and has accepted a call to St. Mark's Church, Medford, Ore.

The church in Douglas County will soon have a parish building at Sutherlin, containing a chapel, a large parish room, a kitchen, and other rooms necessary for parochial work. At Oakland services are maintained in St. Clement's Church, and occasional services will be held at Drain, Myrtle Creek and Riddle, using the homes of parishioners in these latter places until the church is strong enough to have its proper buildings.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The diocese has an official organ in *The Sacramento Missionary*, which is to be published monthly except during the summer months.

In an address delivered at a parish dinner at Marysville during the second week in December, Bishop Moreland informed the members of the congregation that their's was the oldest church building in the State. The cornerstone for the edifice was laid by Bishop Kip in 1855.

The new church at Willows was opened for worship for the first time on Sunday, December 10th, with appropriate ceremonies in which the Bishop of the Diocese took part. Assisting Bishop Moreland was the Rev. T. T. Denhardt of Colusa, who presented three candidates for confirmation.

DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

At the annual memorial service of the Elks Lodge at Baker, East Oregon, December 3d, St. Stephen's choir of forty-eight voices was invited to sing the anthem, "Hark, Hark, My Soul," by Shelly, under the direction of Mrs. J. Neilson Barry; Mr. James F. Elton, precentor. The obligato was sung by Miss Katherine Smith.

DISTRICT OF HONOLULU.

Rt. Rev. H. B. Restarick, D.D., Bishop.

Rev. Frank W. Merrill has taken charge of the work at St. Augustine's Kohala.

The Rev. Francis N. Cullen has been placed in charge of the work at Paauilo.

Most of our news of this district is gleaned from the *Hawaiian Church Chronicle*, and from it we take it that the Church in the Islands is making rapid strides.

The growth of the population of the Hawaiian Islands in ten years is as follows: Population in 1900, 154,001; in 1910, 192,109. This is an increase of 38,108, or 24.7 per cent. In the nine years since the work of the American Church began there the increase of communicants has been from 572 to 1,507, an increase of 935, or 16.3 per cent.

Bishop Nichols and Bishop Willis have both accepted the invitation of Bishop Restarick to attend the convocation of the district to be held in May. This will be the tenth anniversary of the taking over of the Church in Hawaii by the American Church. Bishop Willis was formerly in charge of the work, and was superseded by Bishop Restarick at the time the Church of England relinquished control of Church affairs on the Islands.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

St. James' Church, Fresno, will be the Pro-Cathedral of the district as the result of the request of Bishop Sanford which was endorsed unanimously by the officers and members of the parish. A suitable residence for the bishop is also planned, and work will begin on its construction in March.

DISTRICT OF UTAH.

Rt. Rev. F. S. Spalding, D.D., Bishop.

Bishop Spaulding left Salt Lake City on December 22d for a three months' trip through the East. He first visited Denver, where he spent Christmas with his mother, after which he went to Detroit. His complete plans have not been accurately developed.

The American Church Institute for Negroes issue a report covering its five years of work. It has now under its supervision five important institutions in the South, while two other large normal industrial schools are asking to be taken under its charge. The institute is making every effort to help meet the need of the 1,500,000 negro children and youths who are deprived of school privileges.

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EDITOR

COLIN IRVING SPANGLER

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F. T. FOSTER

342-348 Howard Street, cor. Fremont
San Francisco, California
Telephone: Kearny 1727

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Editorial

HAPPY NEW YEAR.

THE PACIFIC CHURCHMAN wishes its readers a prosperous and happy New Year, and promising to do its best to fulfill its mission in the field of Church journalism in the future, it solicits the co-operation and support of all loyal subscribers for 1912.

WHY WE ARE LATE.

Again this number of the PACIFIC CHURCHMAN is not being delivered to the subscribers until some days after the first of the month. This is because of the failure of correspondents and contributors to send in their copy early. Hereafter the editor will not promise to insure publication of matter received later than the 20th of the month, reserving the right to hold it over until the next issue. Correspondents in the various dioceses and districts are urged to send in news items every month even though they may not have a long article to prepare. We want the news from all sections of the Eighth Missionary Department.

RESOLUTIONS FOR 1912.

It will be much easier for us to keep our New Year's resolution for 1912 if we do not select something too hard. Not that we should always strive to make a minor improvement in our conduct or our way of living just because that would not involve as much sacrifice or self denial, but because many times our resolutions are but too lightly taken and too little thought of. It is far better to try to improve some small defect, to remedy some little fault and to do it conscientiously than to endeavor to do a big thing and abandon it on account of its bigness. There are none of us, whether clergy or laity, who cannot at this New Year's season point to something in our lives this past twelvemonth and say: "Would that I had not done it," or "Would that I had not said it."

There is one thing, perhaps it is only a small thing, but there is one thing, that, as we look at this printed page we can think of that we might try to overcome in our lives, the eradication of which might be a source of joy to ourselves and serve to strengthen our being. If we go about it aright and prayerfully try to overcome it we will come out victorious and the New Year for us will not have been in vain.

DO YOUR DUTY TO THE SUNDAY SCHOOL.

The Sunday School constitutes one of the most important branches of Church work. Some argue that it represents *the* most important work of the Church. But it is needless to argue that if we can gather great numbers of the children into our Sunday Schools, and train them in the way they should go, and fortify them successfully against the temptations of the "World, the Flesh and the Devil," the grown-ups will take care of themselves, and the passing of a generation would find us on the way toward witnessing the Christianization and spiritual emancipation of mankind.

The Sunday School is a very precious institution. The children are of all sizes and ages. They are amenable to the right kind of discipline. They are receptive to a degree, and are influenced much more easily in their thoughts and opinions than are their elders. True, this influence may be exerted for good or evil according to the environment, and the development of the individual toward manhood or womanhood will mean the development of good or bad habits, to-wit: the custom of worshipping Almighty God or not worshipping Him. For one short hour a week, unless the parents aid, which many of them unhappily do not, is all the time that the Church has to sow the good seed. Would you not think then that She and her children would have all in readiness for the planting? Should not everything be prepared, every step taken, every tool that must be used, sharpened and ready to fulfill its necessary part in the work that is to be done? If this be not the case the seed will not be so carefully sown, and the harvest will not reveal such a good crop as it should.

Every man and woman, every communicant of a parish should take an interest, should take a vital part in the Sunday School. It is their duty to do so. It is their duty to teach, to work, to strive for the saving of these souls of the young, to sow the good seed themselves, and to see to it that all is prepared and that the harvest is plenteous.

There are many who are not adapted to teach Sunday School. Others there are who feel that they cannot give up their time to the work. Still others protest that they cannot leave the family home as early as 9:30 in the morning in order to take a class of little ones and lead them in the way they should go. It has been suggested that these be not allowed to shirk their responsibilities, providing that they can be brought to see wherein their duty lies. A plan has been proposed that would serve two purposes and at the same time bring about the abating of that nuisance that has long been the bane of rectors and Sunday School superintendents, the irregular and tardy teacher. The scheme is the hiring of paid teachers. It is pointed out that if a man or woman cannot feel that he or she is called upon to teach the children that they employ some one to do it for them. The money thus expended would aid some college student in paying his way through the university, would raise the standard of instruction, and would bring about regularity in the attendance of the teachers.

The plan is proposed in all seriousness. It is suggested that those who cannot aid in the Sunday School work and can afford to do so employ some Christian man or woman to teach a class for them every Sunday, who would take care to study and prepare the lesson well in advance under the instruction of the superintendent, who would be interested in the children, and avoid tardiness and irregularity. It is indeed difficult to hold the children in a school where the teacher does not take sufficient interest to come when he or she does not feel like it or to appear at the conclusion of the service and just in time to take the class, perhaps without having looked at the lesson, and knowing less about it than the bright scholars in the group.

WHAT GIVING FOR MISSIONS HAS DONE FOR CALIFORNIA.

On July 22, 1849, a little group of churchmen met in San Francisco and organized what is now known as Trinity Church. On April 28, 1850, Grace Church was organized and by

January 1, 1854, services had been held in the following places outside of San Francisco, viz.: Sacramento, Benecia, Stockton, Grass Valley, Auburn, Nevada City and Marysville.

At the first convention held on July 24, 1850, a Missionary Committee was elected and these five years make up the first period of missionary work in California, during which time there was appropriated by the General Board for work within the present Diocese of California the sum of $1,750; for work among the Chinese, $1,200; and by the Diocesan Board for work in what is now the Diocese of Sacramento, the sum of $595.

On January 29, 1854, the Rt. Rev. William Ingraham Kip, D. D., the first Bishop of California, arrived in San Francisco; then began the second period extending to October, 1874, when by the creation of the Missionary Jurisdiction of Northern California, the first daughter was sent out by the mother diocese. At this time there were in the State 55 clergy, 2,879 communicants, 36 parishes and missions; all of these excepting Trinity and Grace of San Francisco and St. Paul's of Oakland had been founded and nurtured by one or the other of the Mission Boards and owned property valued at $235,575.00.

Bishop Kip's salary having been paid in full or in part from 1854 to 1862 by the General Board, the total amount being $24,691.

During this second period, the General Board appropriated for missionary work, $41,912; and the Diocesan Board, $19,928.70. This was divided as follows:

For work in present Diocese of California: General Board, $8,369; Diocesan Board, $14,057.15; total, $22,426.15. For work in present Diocese of Sacramento: General Board, $32,057; Diocesan Board, $5,871.55; total, $37,928.55. For work in present Diocese of Los Angeles: General Board, $1,486.

At the time of this division there were in Northern California: 16 clergy, 594 communicants, 12 parishes and 4 missions. All, without exception, had received aid from one or both Boards, and with property valued at $61,750.

Then began the third period, extending from 1874 to 1896, when the second division took place, Los Angeles becoming at once a self-supporting diocese. During these twenty-one years the General Board gave in addition to $5,954 for the support of work among the Chinese, the sum of $27,658. This latter was divided as follows:

For work in present Diocese of California, $5,400; to which was added from the Diocesan Board, $50,981.28; total, $56,381.28. For work in present Diocese of Los Angeles, $15,108; to which was added from the Diocesan Board, $19,030; total, $34,338. For work in present District of San Joaquin, $7,150; to which was added from the Diocesan Board, $20,987; total, $28,137.

The new Diocese of Los Angeles was organized with 37 clergy, 3,422 communicants, 11 parishes, 27 missions, with buildings and lands valued at $157,905. Again it may be noted that with two or possibly three exceptions these 38 parishes and missions all owed their very existence to the fostering care and financial aid of the Mission Boards, or in a few instances to assistance from some neighboring parish.

Then began the fourth chapter in the life of the mother diocese, extending from 1896 to 1910.

During the first six years of that period the General Board appropriated $4,362.50 for church extension work among the whites, but when the General Convention met in San Francisco in 1901, California relinquished all aid from the General Treasury save for work among the Orientals. The financial story for these fifteen years is as follows:

For work in present Diocese of California: General Board, $1,362.50; Diocesan Board, $35,100; total, $36,462.50. For work in present District of San Joaquin: General Board, $3,000; Diocesan Board, $31,895; total, $34,895.

Then in October, 1910, when the Missionary District of San Joaquin was created, the third daughter set up housekeeping, having 13 clergy, 1,074 communicants, 5 parishes, 13 organized missions, each and every one the fruit of missionary assistance and with church buildings and property valued at $108,638, being the second division during the episcopate of the second Bishop, our present Diocesan, and the third in the history of the Diocese.

Does it pay to give money for missions?

Let us summarize what has been stated above.

In 1849, in the whole State of California, there were 4 clergy and about 140 communicants of record; no churches and no church property of any kind, and a population of less than two hundred thousand.

From 1849 to 1901, a period of fifty-two years, the General Board appropriated to the Diocese of California: Account salary for its bishop, $24,691; account Oriental work, $9,654; account missionary work within its borders, $75,682.50; a total of $110,027.50. The Diocesan Board raised from 1850 to 1910, inclusive, $182,879.48; grand total, $292,906.98.

With the consecration of the Bishop of San Joaquin in January, 1911, there were within the limits of what had been the original Diocese of California, four bishops, 221 clergy, 20,801 communicants, 229 parishes and missions. The value of church property in the Northern Jurisdiction in 1911 was $485,350; in Los Angeles in 1911, $1,733,820; in San Joaquin, and remaining in the mother diocese at that date, $2,482,275; total, $4,701,445.

Or put it in a more concise form, bringing all figures relating to the Church in the State of California up to January, 1911: In 1849, bishops, 0; clergy, 4; communicants, 140; property, none; in 1911, bishops, 4; clergy, 221; communicants, 20,801; property, $4,701,445; and during the same period there was appropriated by the General Board, $75,682.50; raised by the Diocesan Board, $182,879.49; total for missions, exclusive of bishops' salary and Oriental work, $258,561.98.

Of this amount the mother diocese expended for what are now the Diocese of Sacramento, $38,523.55; the Diocese of Los Angeles, $35,824; the District of San Joaquin, $63,032; total, $137,379.55; and for work in her own borders, $121,182.43; grand total, $258,561.98.

LET US MAKE A COMPARISON.

In the past ten years, the Great Western Power Co. has expended twenty-four millions of dollars to create the power that shall give light and furnish power to about one hundred and fifty thousand people. Up to the present time, it has paid no dividends whatever.

On the Mount of the Ascension our Lord declared to His disciples: "All power is given unto Me in Heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, and Lo, I am with you always, even unto the end of the world."

The only way in which His power can be transmitted and the light of His Gospel spread among men, is through those of His servants who consecrate their lives to His service and the preaching of His Word. The only way in which the great rank and file of baptized men and women can aid in the transmission of that Power and the spreading of that Light, is by the offering of their means to the cause of missions.

In sixty-two years, $258,561.98 has been given. Figures we can present show the results in the number of bishops, clergy, communicants and property values, but who can estimate

the vital work done in that time, the total number baptized and confirmed, the lives that have been changed, the prayers that have been offered, the good that has been accomplished by the noble band of missionaries who have worked in this, our State of California, and are working to-day.

WHAT LIES BEFORE US.

Now the mother diocese is left with only ten counties to look after, but those ten have nearly five times the population the State had when Bishop Kip landed, and there will be a larger increase in the next five years than there was between 1854 and 1874.

There are several district lines of work lying plainly before the Church. First, to increase the stipends paid the missionaries. Twenty years ago, the first Chancellor of the Diocese declared in a report made to the Convention that the clergy were under paid; the cost of living has more than doubled since, but there has been little, if any, change in the amounts paid the missionaries. Some of them have endured real privations because they were willing that the work in the San Joaquin should be extended, so that a new Missionary District could be created. That event has taken place; now all should aim to see that every married priest in the mission field should have at least $1,000 and a parsonage.

Second: There is now and will be for years to come, just as real missionary work in sparsely settled country in such counties as San Benito, Monterey, and San Luis Obispo, as there ever was in other parts of the State in the days that have gone by.

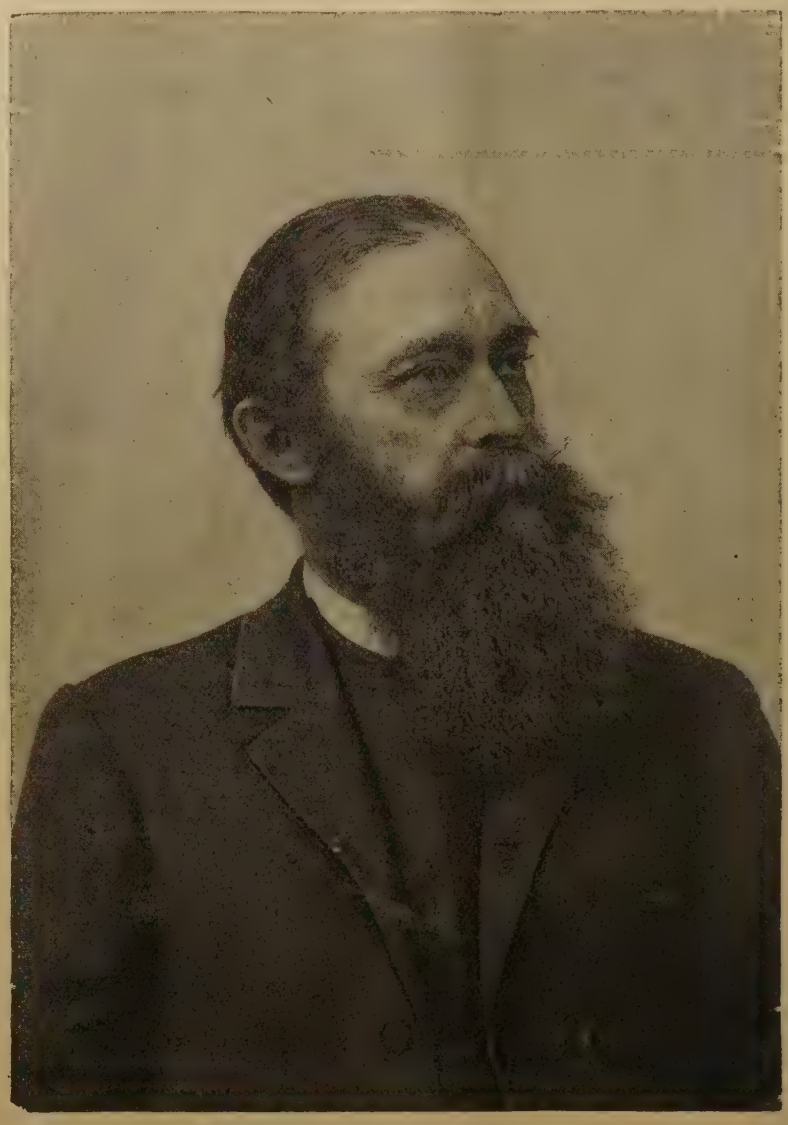
Third: The cities need to be strengthened. There are new openings that should be occupied at once. There are parishes, once strong, now weakened, that need help.

Fourth: There should be a generous appropriation for the work among the colored people, the Chinese and Japanese, at least $2,400 a year is needed for this branch of the work alone.

Last, and most important of all, there is needed an old fashioned revival in the hearts of clergy and people alike, that shall clear the mist from their eyes and make them see once more that the cause of missions—the carrying out of the last command of the Master, is the work of first importance that His Church has to do. To make all realize that if in generations gone by, men had not given their lives to the work, and others given their means to support them, that those who live to-day would not have the blessings which they now possess; there is needed a revival of faith and zeal and love that shall make each give, not that an apportionment may be met, but give—freely and with a glad heart—each as God has prospered him or her, to hasten that day when His Kingdom shall come and His will be done on earth as it is in Heaven.

BISHOP KENDRICK

Bishop John Mills Kendrick of New Mexico died in Los Angeles on December 16th. He had not been feeling well for some months, and at the time of his death his wife was very ill at Oceanside, and his daughter was on a bed of sickness at Phoenix, Arizona. The immediate cause of his passing was apoplexy. He was one of the best known and beloved of the bishops of the Church, and his death will be a great loss in the field where he is loved, and where he has labored during the last years of his life.



THE LATE BISHOP KENDRICK

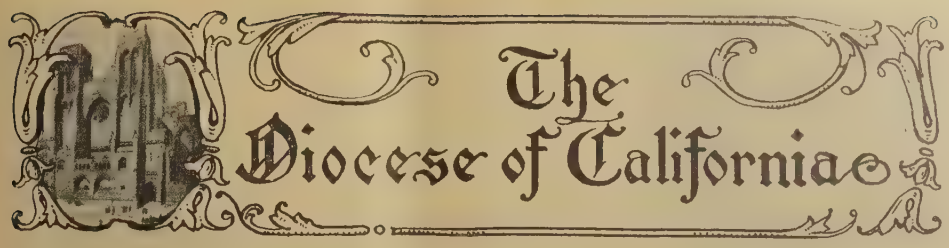
The funeral services were held at Trinity Pro-Cathedral, Phoenix, on December 20th and were conducted by Bishop Atwood of Arizona and Archdeacon Warren of Albuquerque.

Bishop Kendrick was 75 years of age, a native of Gambler, O. He graduated from Marietta College in 1856; was admitted to the New York bar in 1858; entered the Civil War as First Lieutenant of volunteers, Thirty-third Ohio Infantry, in 1862 and resigned near the close of that year. He was ordained deacon in the Church in 1864, a priest in 1865, and sent as a missionary to Put-in-Bay, O., where he spent two years. He then became rector at Fort Scott, Kans., following this as the rector of churches in Leavenworth, Kans., and Columbus, O. In 1878 he was made general missionary of the Diocese of Southern Ohio, and in 1889 was consecrated as Bishop of Arizona and New Mexico.

Captain Merry, one of San Francisco's devoted churchmen, died on December 16th.

The parish of St. Mark's, Mauch Chunk, on the occasion of the reopening of its church, which had been remodeled and beautified, gave a thank-offering of $1,000 for diocesan missions and another $1,000 for general missions. It was not content to do well for itself without doing well for others, and this is the result of better understanding of the missionary ideal.

The Conquest of the Continent, the new text book of the domestic mission study course, has achieved an unexampled success. The first edition of five thousand copies is already sold out. The second edition will be issued at once. This book is not only useful for study class purposes, but is being bought in large numbers for general reading.



The regular annual convention of the Diocese of California will be held in St. Mark's Church, Berkeley, beginning January 23d. The program has not as yet been arranged in all its details, but as planned now it will be as follows:

Monday, January 22d.

6:30 p. m.—Clerical dinner at a Berkeley hotel.

Tuesday, January 23d.

10:30 a. m.—Celebration of the Holy Communion at St. Mark's Church. Celebrant, the bishop of the diocese. Reading of the bishop's annual address. The clergy are asked to assemble in the parish house at 10 a. m. to vest for the service.

11:30 a. m.—Opening of the convention, St. Mark's Church. Organization for business.

11:30 a. m.—Meeting of the House of Churchwomen in St. Mark's parish house.

2 p. m.—Business sessions continued.

8 p. m.—Missionary service. Place and speakers to be announced.

Wednesday, January 24th.

10 a. m.—Business sessions of the convention and the House of Churchwomen, continuing throughout the day.

8 p. m.—Bishop's reception. Place to be announced.

Thursday, January 25th.

Sessions of the convention during the day.

8 p. m.—Joint meeting of the Brotherhood of St. Andrew and the Daughters of the King.

A mission is being organized at Sunnyvale under the direction of Trinity Church, San Jose.

Bishop Nichols visited St. Stephen's Church, San Luis Obispo, on December 10th. A class of five candidates was confirmed.

The cornerstone of the new St. Paul's Church, Oakland, will be laid by Bishop Nichols on the Feast of the Conversion of St. Paul, January 25th.

THE PACIFIC CHURCHMAN desires to congratulate Trinity Church, San Jose, on the enthusiasm displayed by its friends and parishioners on the occasion of the fiftieth anniversary celebration.

A Guild hall for St. Mark's Church, Moscow, was opened on December 14th. A special service was held on the day of the opening, and a few days later a fair was held on by the Ladies Guild.

The Ladies Guild of the church at Twin Falls gave a most successful bazaar and entertainment on December 5th, and a large sum for the benefit of the parish was realized.

Rev. A. L. Mitchell, the first deacon advanced to the priesthood by Bishop Nichols, has been transferred from the Diocese of Sacramento and has assumed permanent charge of Christ Church Mission, San Jose.

Rev. F. A. Martyr, formerly of Holy Innocents', Oakland, has taken up his work as vicar of St. Stephen's Chapel, Berkeley, which is under the direction of St. Mark's Parish. A reception was tendered him on the evening of December 7th.

The Church Divinity School of the Pacific is now occupying the new building on the Cathedral site on Nob Hill. The final transfer of equipment was made during the month, and the school building at San Mateo, which has served so long and so well, has been given over to other uses.

The bishop visited Calvary Church, San Cruz, on Sunday, December 17th, confirmed a class of volunteer candidates and preached. The ladies of the class were all attired in white and wore the confirmation veil. On the evening previous the Men's Club tendered the bishop a reception which was very largely attended, and was a pronounced success. The work at Santa Cruz is progressing very favorably.

Four alumni of the Church Divinity School of the Pacific were ordained to the priesthood almost simultaneously in the four fields of California by the four bishops of the State during the month. The Rev. Light Shingiro Mayekawa was ordained by Bishop Nicholas at Grace Pro-Cathedral on December 13th. The presenter was the Rev. Professor D. O. Lincoln and the preacher was the Rev. H. H. Powell.

The Rev. George C. Golden was advanced to the priesthood on December 21st in St. Andrew's Church, Oakland, by Bishop Sanford. Bishop Nichols was also present and the sermon was delivered by Dean Gresham of the Pro-Cathedral.

On Monday, December 18th, the Rev. A. W. N. Porter was ordained in Los Angeles by Bishop Johnson, and on or about the same day Bishop Moreland ordained the Rev. John E. Shea at Jackson, Cal.

BISHOP'S APPOINTMENTS

1912.

January.

7—I Sunday after Epiphany. A. M., Pro-Cathedral.
Evening, St. John's Church, San Francisco.

14—II Sunday after Epiphany. A. M., Menlo Park.
Evening, Trinity Church, San Francisco.

21—III Sunday after Epiphany. A. M., Mills College.
Evening, Irvington.

23—A. M., opening of the Sixty-second Convention of the Diocese in St. Mark's Church, Berkeley.

25—Conversion of St. Paul. P. M., Laying of corner stone of new St. Paul's Church, Oakland.

February.

4—Septuagesima Sunday. A. M., Pacific Grove.
P. M., Monterey.

11—Sexagesima Sunday. A. M., St. Peter's San Francisco.
Evening, St. Andrew's, Oakland.

18—Quinquagesima Sunday. A. M., U. S. Naval Training Station, San Francisco Bay.
Evening, St. James', San Francisco.

25—I Sunday in Lent. A. M., Sausalito.
Evening, Holy Innocents', San Francisco.

March.

3—II Sunday in Lent. A. M., St. Paul's, San Francisco.
Evening, Church of the Incarnation, San Francisco.

10—III Sunday in Lent. A. M., St. Stephen's, San Francisco.
P. M., St. Barnabas', San Francisco.

17—IV Sunday in Lent. A. M., St. John's, Oakland.
Evening, Cathedral Mission of the Good Samaritan.

24—V Sunday in Lent. A. M., Christ Church, San Jose.
P. M., Trinity, San Jose.

31—Palm Sunday. A. M., Trinity, Oakland.
Evening, Christ Church, Alameda.

April.

2—Tuesday before Easter. Evening, Church of the Advent, San Francisco.

4—Maundy Thursday. P. M., Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.

5—Good Friday. Evening, St. John's, San Francisco.

7—Easter Day. A. M., Pro-Cathedral.
Evening, St. Luke's, San Francisco.

8—Monday in Easter Week. A. M., Iona Churchyard.

14—I Sunday after Easter. A. M., Canon Kip Memorial Mission, San Francisco.
Evening, St. Mary's, San Francisco.

21—II Sunday after Easter. A. M., Fruitvale.
P. M., Elmhurst.

28—III Sunday after Easter. A. M., St. Mark's, Berkeley.
P. M., St. Clement's, Berkeley.
Evening, St. Matthew's, Berkeley.

May.

5—IV Sunday after Easter.

6-11—Salinas Valley Missions.

12—V Sunday after Easter. A. M., San Rafael.
P. M., Corte Madera.

19—Sunday after Ascension. A. M., San Mateo.
Evening, Santa Clara.

24—Examinations Church Divinity School.

26—Whitsunday. A. M., Cathedral Mission of the Good Samaritan.
Evening, St. Paul's, Oakland.

29—Ember Day. Ordination, Church Divinity School.

June.

2—Trinity Sunday. A. M., Ross.
Evening, Good Samaritan Mission, Oakland.

9—I Sunday after Trinity. A. M., Martinez.
P. M., Walnut Creek.

16—II Sunday after Trinity. A. M., Los Gatos.
Evening, Burlingame.

23—III Sunday after Trinity. A. M., Livermore.
Evening, Point Richmond.

30—IV Sunday after Trinity. A. M., Boulder Creek.
P. M., Ben Lomond.

WILLIAM F. NICHOLS.

St. Peter's Parish News

Published Monthly

For St. Peter's Church, San Francisco, Jones, between Greenwich and Lombard Sts.
Rev. Charles L. Miel, Rector.

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Saint's Days at 10 o'clock.
Sunday School at 9:45 o'clock.

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(2) From MARKET ST. Cars (East-bound, toward Ferry), transfer at POWELL to NORTH BEACH CAR; alight at GREENWICH and walk West two blocks to JONES STREET. Time: Market and Powell Sts., to Church, 15 minutes.

(3) From Sutter, Clay, Washington, Union, and all lines running East and West (except Geary and California Sts.), transfer at POWELL or MASON to Car running NORTH; alight at GREENWICH ST., and walk West two blocks at JONES STREET.

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Communicants Enrolled:
August 1, 1911 .....

Sunday School Children:
August 1, 1911 .....

At a duly called meeting of the women of St. Peter's Parish, held on December 10, 1911, the following women of the parish were duly elected to represent the said parish in the annual convention of the House of Churchwomen of the Diocese of California, to meet at St. Mark's Church, Berkeley, on the morning of Tuesday, January 23, 1912: Mrs. Whittle, Mrs. Kains, Mrs. Brown, Mrs. Dickson and Miss Barbara Small.

At a duly called and convened meeting of the vestry of St. Peter's Parish, held December 17, 1911, Rev. C. L. Miel was elected a vestryman of said parish in the stead of Mr. Alexander Gray, deceased. At the said meeting Messrs. A. C. Kains, W. M. Forbush, R. K. Wright, George Cuthbert and J. K. Dempsey were duly elected as delegates to represent said parish at the annual convention of the Diocese of California to meet at St. Mark's Church, Berkeley, at 10 o'clock on the morning of Tuesday, January 23, 1912.

Our bishop has set Sexagesima Sunday, February 11th, as the date of his visitation to St. Peter's for the purpose of administering confirmation. The rector therefore asks that those who desire to receive confirmation at that time send in their names to him not later than January 7th. Mr. Miel has never yet presented candidates for confirmation whom he did not have good reason to believe were fully prepared. For this reason; for the sake of the church; for the sake of the candidates themselves, and in duty to his own sense of duty Mr. Miel will accept no candidates for this confirmation after the date of January 7th.

As to our Christmas services: Bright, cheery, inspiring, uplifting—these and kindred words best describe them. The church was fittingly, beautifully adorned with garlands, berries and choice flowers, by Messrs. Kains, Furbush, Wright and Griffith. The music, including Dr. Elvey's "Arise Shine," and Novello's setting of "Le Cantique de Noel," was given with fine feeling and effect by the choir, and Miss Maxwell, our organist. The congregation was the largest since "the Fire." The offering was given to the fund for the disabled clergy of the diocese. What more could churchfolk wish for merry, holy Christmas?

Our children's Christmas festival was a great—well, it was "simply great." Nearly all the chicks gathered at the church on the afternoon of Holy Innocents day. There was the cheerful service, spiced by childish expectancy. Then the tree; then the gathering in and distribution of the fruits thereof; and later, a happy turmoil in the guild room. A happy day for the children, in which the older ones recalled their youth, their hopes, their fears, and all the delicious thrills of Christmases long gone. May our hearts ever be tender and our memories sweet, loving and generous. To the following members of the parish the rector offers his sincere thanks for manual and material aid in making the children's Christmas so happy: Mesdames Louis, Bianchi, Dunsmuir, Misses Rodgers, Small, Perry, Floyd, and Messrs. Furbush, Kains, Cuthbert and others outside the parish whose kindness has been acknowledged by letter; and last, and not least, to all the good women of the Guild.

The first examination and public service of the Sunday School proved successful beyond hopes. The children gaining awards in scholarship were: Juniors—Donald Ainsworth, Isabel Condom and Louise Hellman. Seniors—Genevieve Whittle, Frank Ainsworth and Gaeton Valensola. The children's papers were astonishingly good, and astonishingly—well, what would you do if you came across an answer like this: "The Wise Men gave Him Gold for a King, Frankinsects for a Priest, and Mire for a Prophet." Or what would you think of, "Izaa" ranked (phonetically) as one of the Three Great Prophets? And what would you do (after asking the appropriate question, facing young hopefuls) if you got this answer to your query: "Who were the Pharisees?" —"A party of the Jews; they were hypocrites, just like the Democrats." Bt it known unto all men (and women, now that we have the suffrage) that St. Peter's has survived the above assaults upon its risible nerves, and hopes for more in the nea rfuture.

CHARLES L. MIEL.

THE WOMAN'S AUXILIARY

The January meeting of diocesan officers and members of the Woman's Auxiliary will be held in St. Luke's Guild Hall on Monday, January 8th, at 2 p. m. The meeting fill be held in the special interest of the missions study classes, when full information on that subject and an outline of the course of study for the Lenten season will be given by the secretary.

The Rev. Frank H. Church will be the speaker of the afternoon and will tell of the missions under his charge in San Francisco and vicinity.

HARRIET G. HOLMES.

Church authorities in New York have just decided to erect, at a cost of $300,000, a hall that will accommodate the Episcopal General Convention meeting in that city in October, 1913, and afterward will be available for local use. The hall will contain auditorium seating 1,500, plenty of committee rooms, and a large dining room. The location will be on the Cathedral grounds, fronting on Amsterdam Avenue and the Cathedral Parkway.

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The Ladies' Board of Management of the Protestant Episcopal Old Ladies' Home wish to thank the following churches for their very generous Thanksgiving offerings:

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St. Stephen's, San Francisco	15.00
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All Saints', San Francisco	12.91
Holy Innocents, San Francisco	4.35
St. James, San Francisco	6.40
St. John's, San Francisco	10.35
Advent, Oakland	3.57
Trinity, Oakland	23.80
Christ Church, Alameda	47.70
St. Mark's, Berkeley	18.55
St. Mathew's, Berkeley	19.35
Christ, Sausalito	18.98
St. John's, Ross	15.50
Trinity, Point Richmond	3.00
St. Luke's, Los Gatos	3.55
St. Philip, Fruitvale	13.30
St. Stephens' San Luis Obispo	4.85
St. James', Sonora	3.85
All Saints,' Watsonville	10.00
St. Stephens', Gilroy	4.75
St. Luke's, Hollister	1.00
Calvary, Santa Cruz	16.60
St. Mark's, King City	1.30
St. James', Monterey	2.70
Church of Our Saviour, Mill Valley	10.00
Trinity, Haywards	5.00
Total	$545.91

English Church News

Somewhere in unlocalized space the corrected "copy" of last month's material for this column is shamelessly reposing and everyone concerned is vexatiously ignorant of how it vanished, and there is no compensation but a growl over the fatuity of inanimate things.

The English Church just now is fighting the Welsh Disestablishment question to the bitter end. The main issue has not such a very alarming aspect to very many within the Church who would not be sorry to be freed from the galling consciousness that all reforms, Revision of the Prayer Book for instance, must run the gauntlet of a Parliament more hostile than friendly. But the Welsh bill means Disendowment, and that means the absolute inability of many parishes in Wales to provide for the stipends of clergy and the unkeep of whatever churches may be left them. The Nationalization of Cathedrals and Churches has a lovely and pleasant sound to bitter iconoclasts of the Lloyd-George type, but the process has not worked out to any superlative advantage in France, and it is a sign of the times that while there are many nonconformists who are furthering the measure by every means available, there are others that deprecate it, and one of them, a Congregationalist minister, has just published what is said to be the ablest argument against the measure.

The Archbishop of Canterbury's finance committee issued its report recently, and it is a very elaborate document. One of the most valuable suggestions is that every member of the Church should contribute a stated sum or farthing a week—something very small. That was one of John Wesley's provisions, only he put it in the form of a shilling a quarter for the membership ticket each was obliged to obtain. There are large potentialities in the sum of extremely small general and absolutely regular contributions. Such a scheme would be the solution of many obvious difficulties in our own church.

Speaking of finance, that very wonderful and extremely alive personage whose praise is in all the world, the Bishop of London, spoke of his own poverty the other day at a large meeting. His official income is $50,000 but he declares that he is $10,000 poorer than when he was made bishop ten years ago. Some time ago he sent to the church papers a very unreserved balance sheet of his spendings. The savings were a negligible quantity, but my impression is that somewhere above $2,000 covered his strictly personal expenses so that the phrase, "The fatal opulence of the English bishops" has a meaning other than a superficial one.

There has been, but it is not yet the past tense, another one of these doctrinal storms which seem to recur at pretty regular intervals. This time it is the credibility of miracles. The Genesis this time was a book published by an Oxford Don, a teacher of divinity. One does not like to characterize a book on the hearsay of reviews, but it seems clear that he had struck out miracles from his scheme of belief. The Bishop of Winchester inhibited him from all clerical functions and then the trouble began. A volume has just been published on the other side, a reprint of articles contributed to the *Guardian* by such men as Professors Sanday, Scott-Holland, Headlam and others of like note. A few years ago it was the *Kenosis;* tomorrow it will be something else. But mostly it is about the indefinable, the beyond man's limitations, yet that is not deterrent. One is reminded of the Legate Ogniben in one of Browning's plays who, after quelling a revolt, gaily rode out of the town remarking, "I have known four and twenty leaders of revolt." And so these discussions have their day and cease to be, but never arrive at or within a practical distance of finality.

One remarkable thing about Church life in England is the Church press, its remarkable excellence and the cheapness. The *Guardian*, birth of the long ago in the early days of the Oxford Movement and linked with the great leaders, has always lived up to its high standard of ability and conservative churchmanship. But there is a wider tone about it today, and it was hard to descend from the orthodox sixpence to the plebeian penny. But it is a remarkably good "penn'orth." The *Church Times* was always a penny. It came into being in the early days of Ritualism and its tone throughout its first decade or two was as "savage and tartarly" as the quarterly that killed Keats. The *Record* is at the opposite pole, and affords a good deal of quiet amusement, if not to quite the extent that it did a few years ago. Then there is the *Church Family Newspaper* which thoroughly lives up to its title, at least is always packed full of condensed matter and does not obtrude partisan proclivities if it has any, but never fails to be interesting.

The present government has certainly shown markedly good judgment and most abnormal discretion in the many Episcopal appointments that have fallen to their lot, Bishop Gore to Oxford, Dr. Wakefield to Birmingham, Bishop Ridgeway to Salisbury and lastly, Bishop Drury to Ripon in place of Bishop Carpenter who has been made a Canon of Westminster where his wonderful preaching powers will be duly valued.

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BISHOP VAN BUREN OF PORTO RICO RESIGNS.

281 Fourth Ave., New York City.
December 15, 1911.

The Right Reverend Daniel S. Tuttle, D.D., LL. D.

My Dear Presiding Bishop: In accordance with the provisions of Canon 13, Section VII, (i), I hereby tender my resignation of the Missionary Jurisdiction of Porto Rico.

My reason for this step is that, in the opinion of my physicians and friends, my health has become so seriously impaired as to threaten my efficiency. While I cannot with certainty ascribe this to the climatic influence of the tropics, yet experience has shown me that only in other latitudes can I hope to find such restoration as may enable me still to serve the Church.

I will leave the date when this resignation, if accepted, is to take effect, to the judgment of the House of Bishops. I wish it might be possible to have it take effect as late as St. John the Baptist's Day, June 24th next, as that would complete an Episcopate of ten years, and during the interval, my counsels might be of advantage. But in that, and all other Canonical details, I shall defer to the judgment of my brethren.

It has been hard for me to clearly see the path of duty, but I am sure you will believe that in reaching this conclusion, I have sought the Heavenly guidance, and that I am actuated solely by consideration for the welfare of the Church.

With deepest appreciation of the sympathy and kindness you have so unfailingly manifested toward me, and with affectionate esteem, I remain,

Most sincerely yours,
JAS. H. VAN BUREN,
Bishop of Porto Rico.

The Alumni Association of the Church Divinity School has sent out the following letter to all of the clergy of the Eighth Missionary Department. This is the fourth year that such a communication has been sent:

"November 20th, 1911.

"Reverend and dear Brother:

"In behalf of the Alumni of the Church Divinity School of the Pacific, I desire again to bring the school to your attention. The school is now moving into a new and fully equipped building in the Cathedral Close in San Francisco.

"We should be grateful if you would preach a sermon on the Third Sunday in Advent urging the opportunities and privileges of the ministry, and reminding the people of the Ember Seasons.

"If you would make use of these seasons to present this subject to your boys and men, and also the similar opportunities for deaconess work to your girls and women, we believe you would do much to help our bishops in their quest for workers in this Eighth Department.

"Commending this subject to your prayers to the Lord of the Harvest, I am,

"Yours very sincerely,
"W. R. H. HODGKIN,
"President.

"All Souls' Vicarage, Berkeley, California."

The first letters written after the outbreak of the revolution are arriving at the Church Mission House. They throw additional light on the reports which have appeared in the daily press. Constant communication has, of course, been kept up by cable, and information received of the movements of our missionaries. Many have retired to Shanghai, especially the women and children. But quite as many have remained at their posts, protecting mission property and ministering to their Chinese congregations. There has been no panic. Some who have withdrawn have done so because schools were closed or other like work necessarily interrupted. In no case has injury been done to any missionary or mission, so far as we have been able to hear. Both the imperialists and the revolutionists seem to have been equally desirous to protect foreigners and foreign property, and there is no immediate ground for apprehension concerning the safety of either. Should injury be done it would probably result from the lawlessness of individuals or bands belonging to neither side, such as are apt to gather in any country where civil war is going on. Thus far even these have respected the lives and property of our missionaries.

SUNDAY SCHOOL NOTES

The following statement of Grace Pro-Cathedral Sunday School will illustrate the advantage of having the scholars handle their own finances. The school has an average attendance of about seventy. There are no children of wealthy parents, and the offertories consist largely of small coins.

The treasurer reads a financial report to the school at the end of each month. Gifts and expenditures are suggested by the officers and voted upon by the school. The offertory of the first Sunday in each month is used exclusively for mission work.

You will note from the statement that out of receipts of $227.15 for the year, the school used less than one-third for general expenses, including their Christmas festival of 1910, and disbursed for mission work over two-thirds. In addition to this, the presentation of gifts at the Manger service was sent to a mission Sunday School.

The officers of the school believe in beginning the missionary work with children, and we find they respond very much more readily than "grown-ups." Perhaps this article and the statement of finances of the Bishop's Sunday School will encourage other schools to try this system.

GEO. H. HOOKE, Supt.

GRACE CATHEDRAL SUNDAY SCHOOL.
Report of Treasurer, Advent 1910 to Advent 1911.

RECEIPTS.

Balance on hand, 1910	$102.60
Dividends	1.84
Offertories	138.24
Advent Boxes	41.82
Lenten Boxes	45.25
	$329.75

DISBURSEMENTS.

Diocesan Missions	$ 92.82
Foreign and Domestic Missions	67.20
General Expenses	76.93
Balance on hand, 1911	92.80
	$329.75

VIRGINIA GIBBS, Treasurer.

(Written by a Bible Class pupil at St. Matthew's, San Mateo.)

Enthusiasm is a burning fire of imagination which makes you feel you want to help in the support of some good cause. There are other words which mean practically the same thing, such as, ardent, eager, intent, earnest, and zealous; but none of these words seem to me to have the same effect as the word, enthusiasm. The sound of the word seems to bring with it that great fire of love to help and do your best for some good cause.

St. Paul was very enthusiastic; he traveled all around the Mediterranean Sea preaching about Christ and of His love for mankind. When St. Paul was in prison, his enthusiasm was so great that it seemed to flow out and made a great impression upon some of the Roman soldiers. Love seems to me to form a great part of the word enthusiasm. If we could all be a little more enthusiastic over the part given us to do in this life, I think it would not be so heavy a burden to bear.

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General Church News

BISHOP ROWE WILL CONTINUE WORK IN ALASKA.

Bishop Rowe, in declining a transfer to the Missionary District of South Dakota, wrote to the Presiding Bishop as follows:

To the Presiding Bishop of the Church,
St. Louis, Mo.

"My Dear Bishop: I received due notice from the Secretary of the House of Bishops of my election and transfer to the Missionary District of South Dakota.

"Since then, I have simply committed myself to the guidance of God the Holy Ghost. I am now convinced that the decision which I have arrived at is the right one. It is, that I cannot leave my present work and accept this election to South Dakota.

"There has followed a deep feeling of relief, because the call to South Dakota thrust me into a difficult position and one that I had to face with all serious consideration and prayer.

"I know that kindly consideration for my health may have been, partly, the motive in electing me as Bishop of South Dakota. But, that my health "is not so affected as to interfere with" my work; that I am about to intercede with Congress for some remedial legislation on behalf of the natives of Alaska; and that it would be less difficult for me, in my opinion, to continue the work in Alaska, where I know and am known, where it is easier at my age to carry on work that I have had everything to do with from the beginning, than to take up new work in a new field, however attractive, are a few of the reasons which have weighed with me in coming to the decision made.

"Sincerely appreciating the sympathy, kindness and confidence of my brethren, with all loving esteem, and kind wishes to yourself, I am

"Faithfully and affectionately yours,
"(Signed) P. T. Rowe,
"(Bishop of Alaska.)"

The Presiding Bishop's Decision.

Bishop Tuttle, in taking action on the letter, replies:

"On October 27, 1911, the House of Bishops, in special session in New York City, adopted a resolution transferring the Missionary Bishop of Alaska to the Missionary District of South Dakota.

"The *lex scripta* of Canon 10, S. III, seems to make this transfer an *actum*, by force of which the Missionary Bishop of Alaska became the Missionary Bishop of South Dakota.

"But the following considerations suggest themselves:

"(a) The *lex non scripta* or the *jus* in the case would seem to allow to the Bishop of Alaska a natural right to accept or decline the proffer from the House of Bishops, of what in its view doubtless was considered a promotion or an increased suitableness of position.

"(b) The *lex scripta* in other cases makes specific declaration of such right. Article II, S. I, of the Constitution says, 'if he shall so elect'; Canon 9, S. I, (ii), says, 'upon notice of the acceptance by the Bishop elect of his election, the Presiding Bishop shall take order, etc.' Canon 10, S. II, (ii), says, 'When the Presiding Bishop * * * * shall have received notice of the acceptance by the Bishop elect of his election, he shall take order, etc.' It is to be inferred that the omission of the words 'if he shall accept' in Canon 10, S. III, is not to be construed as a deprivation of a natural right of a Bishop elected to a transfer of position to accept or decline such election.

"(c) Recorded action has been taken in a case exactly similar, which serves to show the mind of the House of Bishops in this matter and which establishes a precedent. In the special meeting of the House of Bishops in New York City in 1894, when Bishop Barker was transferred, these were the two resolutions adopted by the House:

"'1. That the Right Reverend Dr. William Morris Barker be relieved from the exercise of Episcopal functions in the Missionary District of Western Colorado, and that he be directed to exercise Episcopal functions in the Missionary District of Olympia.

"'2. That if the Right Reverend Dr. Barker shall accept the appointment to exercise Episcopal functions in the Missionary District of Olympia, his title shall be Bishop of Olympia.'

"Therefore, the Presiding Bishop is constrained to decide, and to pronounce and record and promulgate the decision that there is no vacancy existing in the Missionary District of Alaska such as would call upon him under the provisions of Canon 10, S. VI, to take the charge of said District; and, furthermore, that the Right Reverend Peter Trimble Rowe, D. D., ought of right to be and still is the Bishop of the Missionary District of Alaska."

The Presiding Bishop has taken order for the ordination and consecration of the Rev. William Edward Toll, B. D., Suffragan Bishop-elect of Chicago, as follows:

Place, Grace Church, Chicago.

Time, St. John Evangelist's Day, Wednesday, December 27th.

Consecrators, the Presiding Bishop, the Bishop of Chicago, the Bishop of Southern Ohio.

Presenters, the Bishop of Minnesota, the Bishop of Iowa.

Preacher, the Bishop of Western Michigan.

Attending Presbyters, Rev. Luther Pardee, Rev. Herman Page, D. D.

Master of Ceremonies, Rev. George C. Stewart.

Daniel S. Tuttle,
Presiding Bishop.

GYPSY SMITH.

The Gypsy Smith Mission in which some of our church people are interested and which has attracted considerable attention is in full progress in San Francisco, and the meetings will continue until January 23d. They are being held at the Pavilion Rink on Sutter and Pierce streets, and the opening sessions indicate that they will be largely attended. The evangelist has the reputation of speaking with a wonderful power and conviction, and as his topics cover a wide range there seems little doubt but that he will deliver a message of help to many.

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Literature of the Day

Creed and The Creeds. Rev. J. H. Skrine. Longman's. $2.25 net.

In noticing books of such weight and importance as this, one is extremely conscious of the limitations of space and consequent inadequacy of the result. The last Bampton lectures are full of elaborated argument, of pleading certainly, not for what is known as the New Theology, but for the readjustment of old truths to new conditions without paving away the old or minimizing in any degree the force or the applicability of their message which is for all time.

The author has published a few books before this, and some poetry. Over it all is the mark of the scholar and the expression of a deeply spiritual nature. Bitter complaints were made in the *Times* lately of the heavy clogged style, weary to read and hard to understand, of some Oxford scholars of the day, but nothing of this applies to Mr. Skrine's work. The first lecture is headed, "Creed Salvation—Life." These words are indicative of the content and purpose of the whole book, accentuated by the text, "The life was the light of men." He begins by making remarkably good use of Browning's Spanish Monk who sought the eternal damnation of a brother monk of stainless life by snaring him into a blundering statement of a dogma. The lines throb with the venomous passion of the brutalized, ignorant monk, as Browning could well make them do, but Mr. Skrine utilizes it to declare that it "reveals an attitude of the Christian mind which is no fancy but a fad, and in religious life and thought a very ruling fact, even the opinion that a man's salvation depends on the correct confession of a creed." And this although the average person does not insist that a "trip," a fault in reciting, will entail damnation, yet it is held that salvation depends on a right faith, "that a man is saved by the rightness of his creed."

Then he begins to discuss what salvation is, and one would like to quote wholesale, for it is not much use handing out isolated bricks as samples of the whole structure. But the gist and outcome is that salvation spells life from Alpha to Omega. It will be said that this is nothing new, that life is the old and perhaps the oldest name for salvation. But every age has put its own meaning into life; it verily has had a signification for one epoch replaced as time went on by another definition, not always perhaps radically different, but still witnessed a process of development. He puts it that one science above all others has made a new heaven and a new earth within the last half century: that which "is interpreting to us the phenomena grouped under the once vague though eloquent name of life." We can only follow step by step the process of his reasoning, haltingly, as it were afar off, now and then able to seize upon a conclusion. Just at this point, after predicating what life in the newer revelation of it may effect for man, he says, "This metaphor of life it is proposed to adopt in our enquiry concerning the soul. We offer the hypothesis that salvation is life, that to be saved is no more and no less than this—to believe and not to die."

Further on in the next lecture, Salvation is, we are well assured, the life of the entire man, not his thinking alone. Creed cannot save his soul alive if it save only the thinker in him, not also the man in him who feels and acts; yea, let all that is within me live unto the Lord. Creed then must be the utterance of the whole personal being; it must be able to place outside us and to render objective and clear, not alone our conception of what God is, but the motions of our heart towards Him and the posture of our will. It is put with great force that it is quite an insufficient conception of creed which does not get further than "that it is an instrument that defines itself."

Then, (only here again space forbids detail), but by other ways of thought we are led to the formation of the idea that the utterance of a creed, a formulation of religious thought adopted as the adequate expression of convictions, has in it something of the nature of self-sacrifice. For the saying of a creed means assent to its articles, and this involves the choice and purpose of a definite course of action, the whole duty of a Christian. This, in the sum of it, signifies self-sacrifice. But here, as elsewhere, we do not quite realize whither we are being led, but always the darkening way of shadows is suddenly lighted up in a vivid illustration that reveals at once the immediate path and the only end of it. In this case it is St. Peter's confession of the first Christian creed ever formulated. "When a Galilean fisherman cried, 'Thou art the Christ,' was it not a giving of self? Did not Peter in that cry give himself to the reality which his formula sought to name? He gave himself the whole of him, mind, heart and will together." The after story tells that fire from heaven was not wanting to the sacrifice and that Peter's utterance brought him life. The pages that follow are among the most convincing and beautiful in the book, where such passages are frequent, and here one would like to mention the close of the first lecture—the Carmel Sacrifice and the frequent lesson drawn from it. One recalls Dean Stanley's long drawn out description, a veritable "purple patch," and the pity of it, only a patch.

Another of the most touching things in the book is the author's manner of dealing with the Athanasian creed. There is kindliest feelings for the champions whose feet stick fast in the ancient ways as he calls up a worshiper who has difficulties but not of the conventional kind. It is not possible to state the case without a long quotation for which there is not room. But it is more likely to be convincing than the anathemas which in these days rage and swell against the fierce anathemas of a creed, birth of an age when sacrifice dominated mercy and toleration was among the possibilities of a day that was far from its dawn.

We are sharply conscious that we have not done justice to a remarkably wise, kindly and exceptionally good book. Its ways and methods are not those of the normal theological reasoner, but they are quite as likely if not more likely to root convictions that will arrive at a goodly growth. The reading was the kind of delight that does not often arrive in these days of half-baked books filled with crudities expressed in terms that exactly match the content, and there is the refreshing vision of a second and more leisurely reading.

The All Sorts of Stories Book by Mrs. Lang. Edited by Andrew Lang. Longman's. $1.75 net.

For about a dozen years these two gracious people have been sending forth Christmas volumes of fairy stories, but now that they have lapsed into romantic stories, the children will be sorry, for it would seem that the folk-lore of fairy land is exhausted, that there are no longer any "charmed magic casements," where the views may be had and stories told of the little people whose erstwhile lands are forlorn now in very truth. This is a wonderful bundle of stories, however, and if there are any story caring children left they will rejoice, and a few of their elders, also and it ought to save gift givers much worry at Christmastide.

Father Pollock and His Brother. Longman's. 90c net.

One was the vicar of S. Alban's, Birmingham, the brother was his curate who

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came on a fortnight visit and stayed over thirty years. S. Alban's rose out of a very small mission chapel in a choice slum known as Vaughton's Hole into a splendid church. For more than forty years the utterly self-sacrificing work of these two brothers has symbolized the extreme of devoutness and spirituality. But at the outset and long after they had to be guarded by the police against the militant Protestantism of the Birmingham roughs whose piety took the single form of molesting and assaulting these priests whom they suspected of Roman proclivities on the shadowest of reasons. Always the bulk of these jealous defenders of the faith is made up of people who never go to church except to make a row and manifest their zeal for the cause of the Lord by profaning His House and harrying His ministers.

It seems to be a feature of the English character, this eccentric and extremely fitful earnestness expressed in such very striking forms. But the brothers calmly went on and won the people over and did a work that has made a consecration for their memories in the Church of England at least.

Charles Larwin and Other English Thinkers. S. P. Cadman. Pilgrim Press, Boston. $1.25.

We have not sufficient knowledge of the author either to endorse or question the rather extravagant eulogium of him and his general work that accompanies it. The saying, "Good wine needs no bush" is considerably discounted now for the better the wine the bigger the bush seems to be the rule. There are essays on Darwin, Huxley, James, Martineau, Matthew Arnold and J. S. Mill. The style is good and the criticisms for the most part clear and sound, but the finest, the most discriminating is surely that on Matthew Arnold. But the whole will well repay careful reading.

The Catholic Faith. Rev. H. G. Thomas, D. D. Longman's. 50c net.

There are widely different conceptions as to what the Catholic faith really is, and it does not argue excess of modesty for any one man to affix the definite article to his own or his "school's" interpretation of it. However, that is a mere matter of taste. The book is an explanation of the faith as it is held by one "party" in the Church of England. The Sacraments are "ordinances." Justification by faith is set out with a precision that ought to convince but doesn't. The articles "are of supreme value as giving the standard of Christian dictrine." There again it all depends on what the standard is, but at all events the learned author does not attempt the crux of harmonizing two such irreconcilable quantities as the Prayer Book and the Articles.

Notes on the Round Table Conference at Fulham 1900. Rev. V. Dumock, M. A. Longman's. 75c net.

The conference was on "the Doctrine of the Communion and its expression in Ritual," and its members were learned representatives of each school in the Church of England. The author of these notes was a very learned and able man and as devout as he was able. The notes are based on a marvelous range of Anglican authorities. Yet in the teeth of all Catenas the indefinable still resides in its mystery and faith has to receive or question how. One might be forgiven, perhaps, for the wish that never again might anything be published on this subject and further that Lord Rosebery's idea of a holocaust of books might be reduced to practice, beginning with those aiming to explain to man what no man has ever known or can know.

An Eirenic Itinerary. Silas McBee. Longman's. $1.00 net.

It is not often that a man possessed with the conviction of a mission will cut loose from his proper work and travel extensively in prosecution of his aims. But this is precisely what Mr. McBee has done several times, and this book is the story of his last effort. He does not call it a travel book, but merely "impressions of our tour with papers on the unity of Christian churches." Mr. John R. Mott was of the party and distinctly the promotion of unity was the one and only object. It is very interesting, especially the intercourse with the Patriarchs and also one with Cardinal Rampolla. The book closes with some very striking addresses by the author which certainly deserve a very wide audience. The book as a whole is extremely interesting.

Dr. A. V. G. Allen. By Slattery. Longman's. $2.50 net.

The subject of this biography so delightfully told is best known as the author of the Life of Phillips Brooks and later as the writer of a small book, "Freedom in the Church," published at a time when there was more theological disturbance than usual. Not a remarkably distinguished career, perhaps, but a very likable personality, charming everyone who came within range of it. And that Mr. Slattery is the teller of his life's story is a sufficient guarantee that it *is* a biography and not a string of meticulous details about things that don't matter and that do not concern anybody, least of all the reader.

Love and Letters. F. R. Marvin. Sherman, French & Co., Boston. $1.50 net.

A rambling, scholarly, pleasant sort of a book like the author's "Excursions of a Book Lover" that came to our hand some time ago. An after dinner sort of book where the conditions do not preclude reading and there are not likely to be interruptions. A good book, too, for a journey or for a few days' stay in a quiet place, or, in short, for anywhere or any conditions that are perfectly consonant with mental ease and refreshment.

The Use of the Bible for the Education of the Young. T. Raymond, M. A. Longman's. $1.25 net.

A book for parents and teachers it seems to have been intended by the author or teacher himself, we believe, chiefly for the use of his own profession. He makes use of modern criticism, has evidently read the best books, and his conclusions are the result of conscientious thought and research. The last part has some extremely useful counsels on the best methods of teaching. It is likely to prove a very useful book to teachers; it might be to parents also if the modern parent had not, for the most part, practically abandoned the Bible both for self and family. There are exceptions, of course, and to those exceptions we venture to commend the book. H. H.

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